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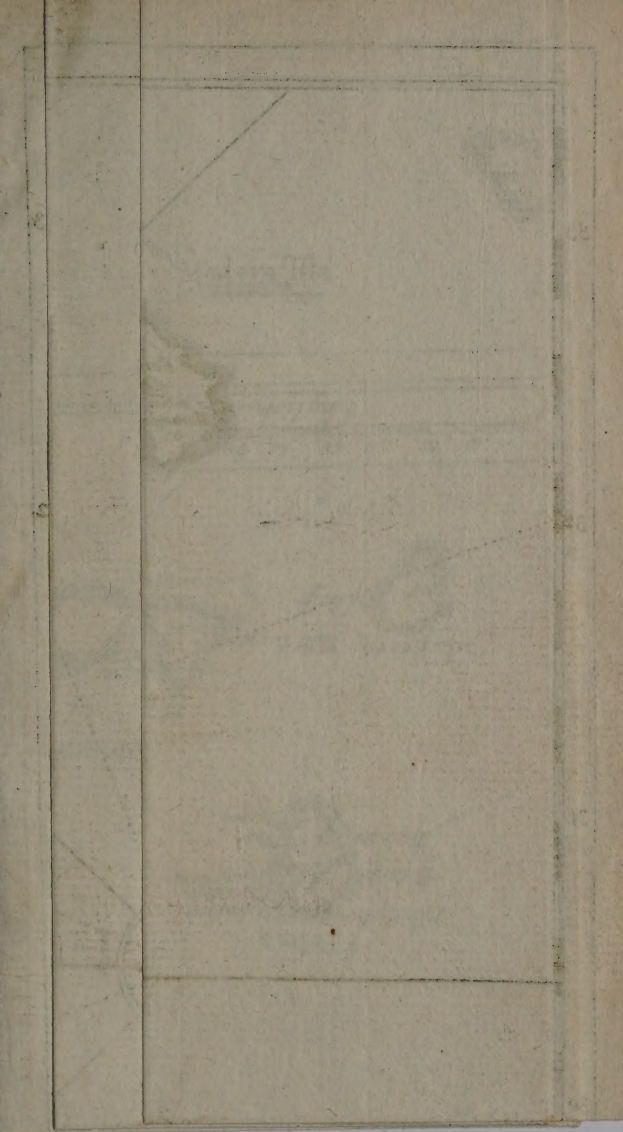
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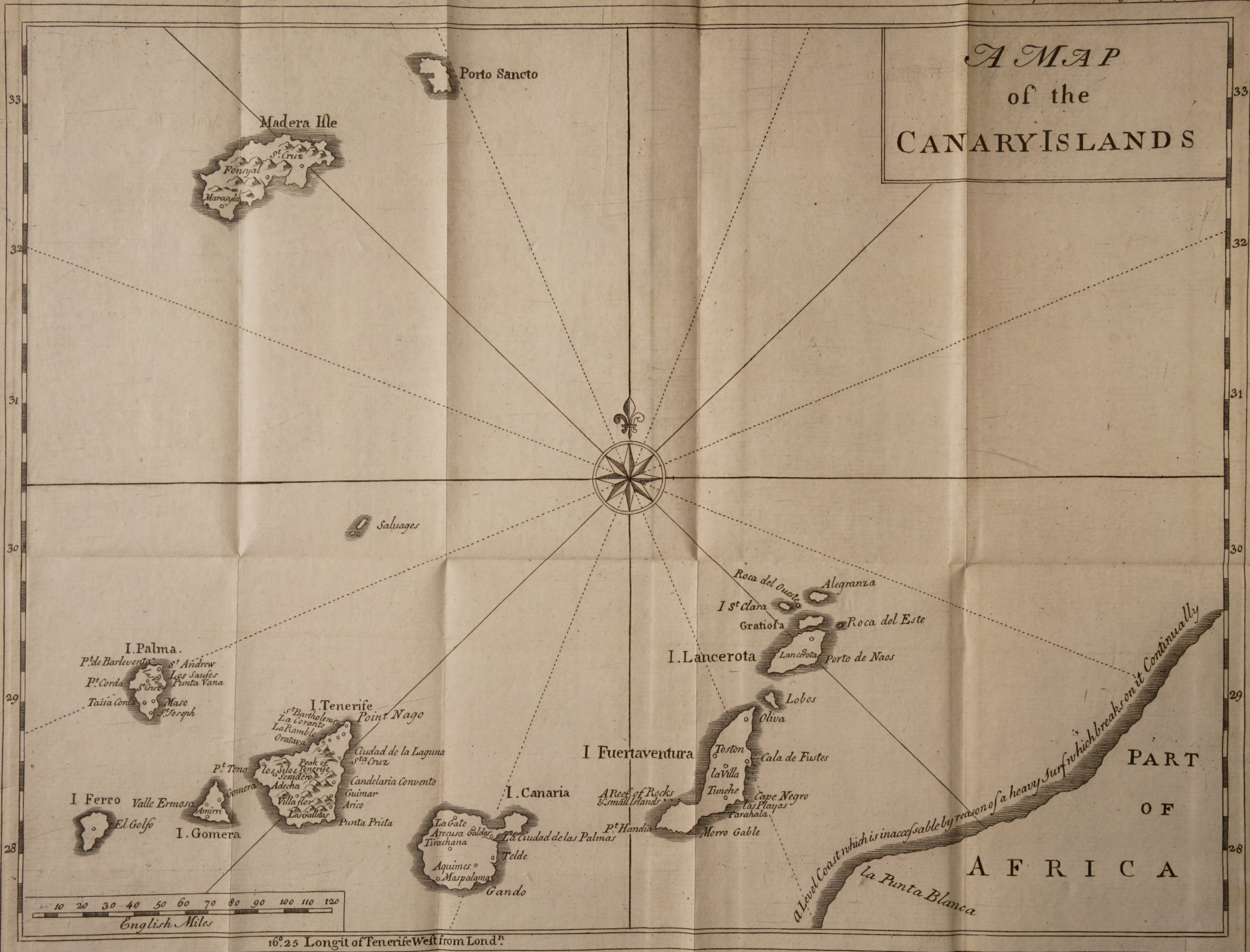








# A MAP of the CANARY ISLANDS





T H E  
H I S T O R Y.  
O F T H E  
DISCOVERY and CONQUEST  
O F T H E  
CANARY ISLANDS:

Translated from a SPANISH MANUSCRIPT,  
lately found in the Island of PALMA.

*Abreu de Galindo.*  
WITH AN

ENQUIRY into the ORIGIN of the ANCIENT  
INHABITANTS.

To which is added,

A Description of the CANARY ISLANDS,

I N C L U D I N G

The MODERN HISTORY of the INHABITANTS,  
and an Account of their Manners, Customs,  
Trade, &c.

By Capt. GEORGE GLAS.

With his LIFE and tragical END. on Board the Sandwich of  
London; and an Account of the Apprehending, Trials,  
Conviction, and Execution of the four Assassins, Perpetrators  
of that horrid Crime.

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In TWO VOLUMES.

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D U B L I N:

PRINTED FOR D. CHAMBERLAINE IN DAME-  
STREET, AND JAMES WILLIAMS IN SKINNER-  
ROW.

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M, DCC, LXVII.

HISTOIR  
OF THE  
DISCOVERY AND CONQUEST  
OF THE  
CANARY ISLANDS

Translated from a Spanish Manuscript  
lately found in the Island of YAMA.

WITH A  
PREFACE AND THE CHRONICLE OF THE ADVENT  
OF THE ISLANDS.

A Description



The Manuscript of the Inhabitants  
and an account of their manners, customs,  
trade, &c.

By CAPT. GEORGE GLAS.

With historical and topographical notes, and a description of  
the islands; and an account of the present state of  
the islands, and a list of the principal towns,  
of which there are many.

A TWO VOLUME

DUBLIN:

PRINTED FOR H. SMITH, ST. PAUL'S CHURCH-YARD.

1801.



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H I S T O R Y  
O F T H E  
DISCOVERY and CONQUEST  
O F T H E  
CANARY ISLANDS:

W I T H A N  
ENQUIRY into the ORIGIN of the ANCIENT  
INHABITANTS.

V O L. I.

A 2.

THE  
JOURNAL  
OF  
THE  
ROYAL ANTHROPOLOGICAL INSTITUTE  
OF GREAT BRITAIN AND IRELAND  
VOLUME 11  
PART 1  
1881

CONTENTS

THE  
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1881

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A  
 SHORT ACCOUNT  
 OF THE  
 LIFE  
 OF  
 Capt. GLAS.

**C**APT. GLAS was a native of Scotland, and bred a surgeon; in that capacity he made some voyages to the coast of Guiney, and was at length master of a Guiney-ship, in which station he continued till the late war began—Having saved a good sum of money in trade, he ventured part of it on board a privateer, and went himself as captain. He was not three days at sea before the ship's crew mutinied; but at length, by fair speeches, were pacified; and still more so by the capture of a French merchant-man of great value, which followed immediately.

THIS good fortune was soon dispelled by the appearance of an enemy's frigate about twice his strength, with which, however, he engaged. The contest was very warm for more than two hours; but another French ship appearing, Capt. Glas was obliged to strike, with the loss of more than half his crew, and himself shot through the shoulder. He remained some time in a French prison in

the West-Indies, and was treated with much severity, but being at last exchanged, he embarked the remainder of his fortune upon another adventure in the privateering way. He was again taken prisoner, and his whole fortune at once destroyed.

UPON being released a second time, he was employed by merchants in their service to and from the West-Indies, and was taken prisoner no less than seven times during the last war—However, he had, upon the conclusion of the late peace, amassed about two thousand pounds, and being an excellent seaman, he resolved in his own ship, to go upon a discovery. He found out a new harbour on the coast of Africa, between the river Senegal and Cape de Verd, to which he supposed a very great trade might be driven.

HE returned to England, and laid his discovery before the ministry; and at length obtained an exclusive trade to his own harbour for twenty years. Having prepared for his departure, with the assistance of one or two merchants, he left England, and arrived at the new-found harbour. He sent one of his men on shore with propositions of trade, but the natives murdered him the moment he landed. Capt. Glas found means to inform the King of the country of the wrong done him, and the mutual advantage that might accrue from trading thither.

THE King seemed to be pleased with his proposal, only to get him the more securely in his power; but Glas, being on his guard, he failed in effecting his design. The King's next attempt was to poison the crew by provisions  
sent

sent as presents to the Captain, this also failed of effect; but Glas, for want of necessaries, was obliged to go to the Canaries in an open boat, in order to buy some from the Spaniards. In the mean time the savages fell upon his ship, but they were repulsed by the crew; and the ship being obliged to quit the harbour, and not finding her Captain return, sailed for England, where she arrived in safety.

IN the mean time, the unfortunate Captain landed upon one of the Canary Islands, and presented his petition to the Spanish Governor, but who, instead of treating him with the desired hospitality, threw him into prison as a spy, and there kept him for some months, without pen, ink, or paper.

HE at length bethought himself of writing with a piece of charcoal on a buiscuit, to a Captain of an English man of war, then in the harbour, who, though with much difficulty, and after being previously sent to prison himself, at length effected the Captain's release. Here he continued for some time, till his wife and daughter (a beautiful girl of eleven years old) came to him from home, and from the Canaries they all joyfully embarked for England, on board the Sandwich, Capt. Cochran, commander.

THE ship sailed from London about the month of June, or July, 1765, laden with bale-goods, hard-ware, hats, &c. for Santa Cruz; at which place they arrived, discharged their cargo, and thence sailed to Orataira, one of the Canary Islands, and took in a cargo of Madeira wine, raw and manufactured silk, cochineal, and a large quantity of Spanish

milled dollars, some ingots of gold, some jewels, and a small quantity of gold-dust; and about the month of November, sailed from Orataira for London, and had then on board John Cochran, Captain; Charles Pinchent, Mate; Peter M'Kinlie, Boatswain; George Gidley, Cook; Richard St. Quintin, Andrees Zekerman, and James Pinchent, (brother to the mate) Mariners; and Benjamin Gallipse, the cabin boy; and they took on board, as passengers, Capt. Glas, his wife and daughter, with a servant boy belonging to them.

BEFORE the ship left the Canaries, Gidley, St. Quintin, Zekerman, and M'Kinlie, entered into a conspiracy to murder all the other persons on board, and to possess themselves of the treasure. Accordingly, on Sunday, November 30, at eleven at night, the four assassins being stationed on the night-watch, and the Captain coming to see every thing properly settled, on his return to his cabin, M'Kinlie seized him, and held him fast, till Gidley killed him with an iron bar, and then threw him overboard.

THE noise occasioned by this murder, and the Captain's groans having alarmed the Pinchents, and Capt. Glas, they rose from their beds, and immediately came on deck; and the Pinchents being foremost, they were attacked by the villains, knocked down, and thrown overboard; Capt. Glas instantly returned to the cabin for his sword, and his retreat being observed by M'Kinlie, who judged of his intent, secreted himself at the foot of the steps in the dark; and as he was ascending the steps to get upon the deck, M'Kinlie seized him in  
his



his arms, and held him fast, and called out to his associates to assist him, who immediately rushed upon Mr. Glas, and with much difficulty wrested his sword out of his hand, in which scuffle Zekerman received a slight wound in his arm; and in stabbing Mr. Glas, M'Kinlie received a wound thro' his left arm. When they had thus murdered Mr. Glas, they threw him overboard. This soon brought Mrs. Glas and her child on deck; and she having seen what the villains had perpetrated, implored for mercy; but Zekerman and M'Kinlie came up to her, and she and her daughter being locked in one another's arms, they threw them both into the sea.

HAVING thus dispatched all the persons on board, except the two boys, and being then in the British Channel, on their course to London, they immediately put the ship about, and steered for the coast of Ireland; and on Tuesday, December 3, about two in the afternoon, they arrived within ten leagues of the harbour of Waterford and Ross, and then determined to sink the ship; and, in order to secure themselves and the treasure, they hoisted out their cock-boat, and loaded her with bags of dollars, to the quantity of about two tons, and then, knocking out the ballast port, quitted the ship, and got into the boat, and left the two boys in the sinking vessel to perish.

ONE of the boys having entreated to be taken on board, but refused, leaped into the sea, and by swimming laid hold of the gunnel of the boat, when one of the fellows gave him a stroke, and knocked him off, and he was immediately drowned.

SOON after they quitted the ship, she filled with water and overfet, and they saw the other boy washed overboard.

THE boat having reached the harbour's mouth, about fix in the evening, they rowed her about three miles up the river, and being afraid to proceed further with such a quantity of treasure, they landed within two miles of the fort of Duncannon; and having left out as much as they apprehended they could carry, they buried on the strand the rest of the dollars, amounting to 250 bags; they then proceeded up the river with the remainder, the ingots of gold, jewels, and gold dust, and landed at a place called Fisherstown, within four miles of Ross, and refreshed themselves at an alehouse, where a bag of 1200 dollars was stolen from them.

ON Wednesday, December 4, they proceeded to Ross, and put up at an alehouse, and there exchanged 1200 dollars for their amount in current gold, and bought three cases of pistols, hired six horses, and two guides, and on Thursday the 5th set out for Dublin, where they arrived on the 6th, and stopped at the Black-Bull inn, in Thomas-street.

HAVING lavished a considerable sum in Ross, and an account having arrived there, that a vessel was driven on the coast, richly laden, without a living soul on board, it caused a suspicion, that those persons had destroyed and plundered the ship; upon which the Collector sent two gentlemen express to the chief magistrate of Ross, then in Dublin, to inform him of their suspicions, with intent that the  
said

said persons should be taken, and required to give an account of themselves.

THOSE gentlemen arrived on the 8th, and having informed the said magistrate of their errand, he, with proper assistance, apprehended St. Quintin and Zekerman, who being examined separately, each confessed the murders, and other matters before related, and also, that since they arrived in Dublin, Gidley and M'Kinlie had sold to a goldsmith, dollars to the amount of 300 l. by which means M'Kinlie was apprehended, and intelligence got, that Gidley had set out in a post-chaise for Cork, in order to take shipping for England.

HAVING received an account of the dollars that were hid, the magistrate of Ross dispatched back the two Gentlemen, with directions to the Collector of Ross, and the commanding officer of the fort of Duncannon, to make search for the bags of dollars: In returning, they apprehended Gidley in his way to Cork, and had him committed to Carlow goal, where they found upon him 53 guineas, a moidore, and some silver.

ON the 13th they found 250 bags of dollars sealed up, and brought them to Ross under a guard, and lodged them in the custom-house.

THERE were found in the possession of M'Kinlie, Zekerman, and St. Quintin, some toys, a few guineas, an ingot of gold, and a small parcel of gold dust.

ON Saturday, March 1, the four assassins were tried and found guilty; and on Monday the 3d, they were executed at Stephen's-green: Their bodies were brought back to  
New-

Newgate, and, on the Wednesday following, they were hung in chains, two of them near Macarrell's-wharf, on the South-wall; and the other two about the middle of the Piles, below the Pidgeon-house. The bodies of Peter M'Kinlie and George Gidley, the two that were hung in chains on the South-wall, being found disagreeable to the Citizens of Dublin, who walked there for amusement or health, were removed to Dalkey island.

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# INTRODUCTION.

**T**HERE is no reason to doubt that the ancients had some knowledge of the Madeira, Canary, and Cape de Verd Islands, with the adjacent coast of Africa; but their accounts of these places are so indistinct and confused, that one is at a loss to know which of them they describe; yet the nature and situation of them being known, he must be convinced that they were acquainted with them all, but confounded them together under the common name of the Fortunate Islands.

The islands Madeira and Porto Santo seem to answer to the description of the Fortunate Islands in Plutarch's Life of Sertorius, which is as follows: "When Sertorius was at the mouth of the river Boëtis, in Spain, he met with seamen newly arrived from two islands in the Atlantic, which are divided from one another only by a narrow channel, and are distant from the coast of Africa \* ten thousand furlongs: these are called the Fortunate Islands, where the rain falls seldom, and then in moderate showers; but, for the most part, they have gentle breezes, bringing along with them soft dews, which render the soil not only fat and fit to be ploughed and planted, but so abundantly fruitful, that it produces of its own accord plants and fruits for plenty and delicacy sufficient to feed and delight the inhabitants, who may here enjoy all things without trouble or labour. The seasons of the year are temperate, and the alteration from quarter to quarter so moderate, that the air for the most part is serene and refreshing, and the weather general-

\* I suppose he means from the Straights of Gibraltar.

## iii INTRODUCTION.

“ ly fair and pleasant. The rough north and east-  
 “ terly winds, which blow towards these islands  
 “ from the coasts of Europe and Africa, are divid-  
 “ ed and dissipated by reason of the vast distance,  
 “ and utterly lose their force long before they reach  
 “ those parts. The soft western and southerly  
 “ winds which breathe upon them, do sometimes  
 “ produce gentle sprinkling showers; but for the  
 “ most part they impregnate the earth only with  
 “ the fruitful dews and the nourishing moisture of  
 “ the air, which they bring along with them from  
 “ the sea; so that it is believed, even among the  
 “ barbarous people themselves, that this is the seat  
 “ of the blessed, and that these are the Elysian  
 “ Fields highly celebrated by Homer.”

It is evident, from the above description, that  
 those islands lay to the south-west of Hercules's  
 Pillars, or Streights of Gibraltar; for he says,  
 “ the rough northerly and easterly winds which  
 “ blow from the coasts of Europe and Africa towards  
 “ those islands;” consequently they could not be  
 any of the Azores or Western Islands, the souther-  
 most of which does not lie farther south than the  
 Streights of Gibraltar. Nor could they be any of  
 the Canary Islands, because from any one of them  
 three or four of the others may be perceived, ex-  
 cepting the two islands Lancerota and Fuertaventu-  
 ra, which are more distant from the rest, lying  
 near the coast of Africa. But they bear no resem-  
 blance to Plutarch's islands, because no trees grow  
 in them, for the north-east wind blows upon them  
 almost constantly, and with such vehemence as to  
 prevent the growth of almost all kind of trees, ex-  
 cept the fig tree, and some low shrubs that happen  
 to be sheltered by a wall or rock: besides, Lance-  
 rota and Fuertaventura are destitute of good water,  
 What the natives drink, is rain water, preserved in  
 cisterns; so that they do not answer the description  
 of

of the Fortunate Islands, or Elysian Fields, so highly celebrated by Homer.

THE island Nivaria, and the others of King Juba, mentioned by Pliny, are doubtless Tenerife and the other Canary Islands; for, as he observes of Nivaria, the top of the island Tenerife is generally covered with snow.

BUT the islands Pluviala and Capraria \* of Statius Sebosus seem to be some of the Cape de Verd Islands; and his Planaria on the continent opposite to them, the coast of Africa between Cape Blanco and Cape Verd; which is indeed, as he represents it, extremely level, and full of great trees.

PTOLEMY's description of the Fortunate Islands is so confused, that it is impossible to guess what islands he means when he mentions them; for their latitudes answer neither to that of the Canary, Madeira, Azores, nor Cape de Verd Islands.

UPON the decline of the Roman empire, the Goths and Vandals invaded the coasts of Mauritania with their fleets. At that time, it may be supposed, that some private ships of war, or merchantmen, of those nations, went, in quest of gain or plunder, as far as the Canary Islands, the account of whose expeditions is now buried in oblivion.

AFTER the Arabs had conquered the northern parts of Africa and settled themselves in Spain, they were obliged to maintain fleets, in order to cope with those of the northern nations, who often came and ravaged the coasts of Spain and Barbary. When they had such large navies, they could not be ig-

\* It is probable that these islands are St. Iago and Mayo, two of the Cape de Verds: those who named the first Pluviala, had been there in the time of the heavy periodical rains, which fall in places situated between the tropics; and not being acquainted with that phenomenon, called the island Pluviala.



norant of the art of navigation, nor of the situation of their own coasts of Fez, Morocco, and Suz, with the Madeira and Canary Islands fronting them.

THAT the Arabs knew Madeira and Porta Santo, is plain from what the Nubian Geographer says in the First Part of his Third Climate, where he mentions two islands, one of which he calls Sciarraham, and the other Sciaram, fronting the port of Azaffi in Barbary.

IN the First Part of his Second Climate he only mentions two islands in the Atlantic, called Masfahan and Lacos, which may be supposed to be Lancerota and Fuertaventura; for he says they are of the number of the six described by Ptolemy. One of those two islands (if not both) viz. Fuertaventura, may be discerned from the continent of Africa, in clear weather.

ANY one who reads with attention the First Part of the Nubian Geographer's Third Climate, will be strongly inclined to believe that the Arabs had even some knowledge of America, or the West India islands \*. If so, it must have been received by the return of some ships to Spain or Africa from those parts of the world, where they might have

\* The Nubian Geographer, speaking of the Atlantic Ocean, says, " In this sea is also the island Saale, in which is found a kind of men like women, having their eye-tooth sticking out, their eyes like lightning, their breath like the smoak of burning wood, and speaking an unintelligible language; they fight sea-beasts, and the men are only distinguished from the women by the organs of generation: they have no beards, and are cloathed with the leaves of trees." Now though the foregoing account seems fabulous, yet there is also in it some appearance of truth; for the Indians of America have no beards; and to those who first saw them smoaking tobacco, their breath would resemble the smoak of burning wood.



## I N T R O D U C T I O N. v

been driven by storms; even, as some say, Columbus got his intelligence of the new world \*. For it is impossible but that some Moorish or Spanish vessels, sailing near their own coasts, must at sundry times have been driven, by northerly storms, in the winter season, within the verge of the constant north-east wind, called by us the trade-wind, which begins to blow not far to the southward of the Streights of Gibraltar, and actually blows nine months of the year on the coasts of Morocco. Now if it happened that a ship, so driven by a storm into the north-east trade-wind, should lose her masts, she could not possibly in that case regain the coasts of Spain or Barbary, but must be driven before the wind and seas towards the West-Indies, if she did not chance to light on the Madeira or Canary Islands by the way †.

To

\* When Columbus left Spain to go in quest of America, he gave instructions to the officers of his little squadron, that after sailing seven hundred leagues beyond the Canary Islands and did not find land, they should make no way from midnight until day. How came Columbus not to use this precaution before he sailed seven hundred leagues beyond the Canaries, or a little way short of the first land which he discovered? The reason is obvious to seamen; for those people well know the risque they run of losing their lives by sailing in the night on unknown seas, where they might be wrecked on some lands or rocks before they could see them. If Columbus had not been pretty certain of the distance of the land, he would not have used this precaution just in the nick of time when he ought to have done it, had he known where the land was. Seamen at this present time, in going to the West-Indies from Europe, use the same precaution, when they deem themselves so far from the land as fifty, nay sometimes an hundred leagues, although the situation of these parts is now so exactly determined.

† A few years ago, a Canary bark, loaded with corn:

To support these conjectures, it is to be observed, that Columbus, on his second voyage to the West-Indies, touched at the island of Guadalupe, where he found the stern-post of a ship lying on the shore; which was a certain proof that a ship had been in the new world before him; for that piece of wood could not have been driven there from any place far distant from that island.

ALTHOUGH the discovery of the north-west coasts of Africa, and its islands, is commonly ascribed to the Portugueze, yet we find, upon enquiry, that there is reason to imagine they were only the revivers of the Norman discoveries.

So early as the year 846, we find that the Normans with powerful fleets invaded the Spaniards and Moors in Spain. Being repulsed at Corunna, in Galicia, by the King Don Ramiro, and obliged to reembark, they were attacked afterwards by his fleet, which took and destroyed seventy of their ships: nevertheless, the remainder doubled Cape Finisterre, and arriving in the mouth of the Tagus, put the Moors of Lisbon in a great consternation. Next year the Normans came to the coast of Spain with a great fleet, and, landing in Andalusia, laid siege to the Moorish city of Seville, and ravaged the country about Cadiz and Medina Sidonia, carrying away many captives and much plunder: but hearing that the Moorish King Abderra-

and passengers, bound from the island of Lancerota to Tenerife, met with some disaster at sea in her passage, by which she was rendered incapable of getting to any of the Canary Islands, and therefore was obliged to run many days before the wind, until she came within two days sail of the coast of Caraccas in South America, where she met an English ship, which supplied the surviving passengers with water, and directed her to the port of La Guaria, on that coast.

man was coming against them with a strong fleet, they suddenly embarked, and sailed away with their booty. I mention this expedition of the Normans, to shew to what a pitch they had then arrived at, in the art of navigation among these people\*. L'abbat, in his History of the Western Coasts of Africa, informs us that the Normans traded to the coasts of Africa as far as Sierra Leona so early as the year 1364; for proof of which he refers to a deed of association between the merchants of Dieppe and Roan, dated in 1365. He says that all their settlements in Africa tell to ruin soon after, and the trade was utterly lost by the civil wars in France upon the death of Charles VI. in 1392. However, it is certain that the Normans were the first in Europe who discovered the Canary Islands, as will appear in the course of the following History.

ALTHOUGH of old the Europeans were ignorant of the use of the load-stone, yet it is certain that in seas where the constant trade-wind prevails, seamen may easily make shift without it, as the weather is there generally serene, and the sun and stars commonly seen; and if the heavens happen at any time to be overcast, they can easily steer their course by observing the direction of the waves, which in those seas run in a regular and certain

\* In those days the English knew more of navigation than they did some centuries after; for John Leo, in his account of Africa, informs us, that about the 314th year of the Hegira, the Goths of Spain invited them to invade South Barbary, in order to draw the Moors out of Spain, although at that time the Goths were Christians, and the English idolaters. Accordingly they besieged the town of Arzilla, situated on the coast of the Atlantic ocean, with a great army, which they took, and consumed with fire and sword in such a manner that it lay desolate for thirty years after.

course, as well as the wind by which they are impelled.

AFTER sailing four hundred and fifty miles towards the south-west from the mouth of the Streights of Gibraltar, along by the coasts of Fez, Morocco, and Suz, on the Atlantic Ocean, we arrive at the south west extremity of Mount Atlas, in the latitude of twenty-nine degrees twenty-five minutes north: then leaving that land, and sailing into the ocean directly west, one hundred and sixty miles, we come to the island of Lancerota, the first of the Canary Islands in that course: the rest of these islands lie all to the west and south of Lancerota. The Canaries are seven in number, viz. Lancerota, Fuertaventura, Canaria, Tenerife, Gomera, Hierro or Ferro, and Palma: they lie from the east to the west in the same order as they are here named. The last-mentioned is about sixty-five leagues distant from the first.

As I do not intend to give a particular description of them in this place, I refer the reader to the second part of this work, in which he will find each island distinctly described; and shall now proceed to the History of their Discovery and Conquest, which is almost entirely a translation from a Spanish Manuscript, written in the year 1632, in the island of Palma, by Juan de Abreu de Galineo, a Franciscan Friar, a native of the province of Andalusia in Spain.

THIS manuscript lay a long time in obscurity in a convent in the island of Palma. About three years ago it was sent from thence to Canaria, as a present to the Bishop of the Islands. I heard of this Manuscript when I was at Tenerife, and immediately wrote to a gentleman in Canaria to procure me a copy, which he did, and sent it to me. Upon reading the manuscript I had the satisfaction to find that it contained a genuine account of the conquest

conquest of the islands and the ancient inhabitants, and perfectly agreed with those I had before often received. It was complete, and prepared for the press; what prevented its publication in the author's life-time, I know not: probably the author had intended to carry it to Spain (as there was no printing-press in Palma) and have published it there, but was prevented by death from executing his design.

THE candid reader is requested not to censure this performance on account of the inelegance of the style: the editor preferring faithfulness in translation, and accuracy in description, to the pompous flow of language: and though he may sometimes dwell on circumstances which may appear trifling to many readers; yet he flatters himself that they will be found useful and interesting to those whose business or curiosity require a more particular knowledge of these islands.



THE  
HISTORY  
OF THE  
DISCOVERY and CONQUEST  
OF THE  
CANARY ISLANDS.  
BOOK FIRST.

CHAP. I.

*In what manner the Canary Islands came first to be known to the Europeans.*

THE first account we had of the Canary Islands being publickly known in Europe, after the decline of the Roman empire, was some time between the years 1326 and 1334, by means of a French ship that was driven among them by a storm.

UPON this discovery, a Spanish nobleman, Count of Claramonte, named Don Luis, son of Don Alonzo de la Cerda, surnamed the Disinherited \*, procured a grant † of those islands, with the title of

\* He was right heir to the crown of Castile, but was deprived of it by his uncle Sancho IV. From Donna Isabella, daughter to this Luis de la Cerda, is descended the noble family of Medina Celi in Spain. *Mariana.*

† When this grant was made to Don Luis, it gave such umbrage to the English ambassadors, who then happened to be at Rome, that they immediately dispatched an exprefs to their court, to prevent this conveyance, imagining there were no other Fortunate Islands than those



of King, from Pope Clement VI. upon condition that he would cause the Gospel to be preached to the natives.

Two years after this, Don Luis obtained a licence from Pedro, King of Arragon, to equip a fleet from some of his ports, in order to take possession of the Canary Islands; but though some of his ships were actually fitted out, yet the design failed, first by reason of his being engaged in some other affairs, and lastly by his death, which happened soon after. However, it is probable that either part of that squadron, or some other ships, went to the Canaries about that time, the crews of which were natives of Majorca, which then belonged to the crown of Arragon. What became of those vessels shall be related in its proper place. Nothing was done afterwards towards perfecting the discovery, until the year 1385, when some Biscayners and inhabitants of Seville joined to equip a fleet of five ships at Cadiz, in order to make descents upon and plunder the Canary Islands and the adjacent coast of Barbary. The command of these ships was given to one Ferdinando Peraza, a gentleman of Seville.

AFTER coasting the African shore, they sailed westward, and fell in with the island now called Lancerota, where they landed. The natives came in crowds to the port to behold them: but the Spaniards shooting some arrows among them, killed some, wounded others, and so frightened the rest that they ran away; upon which the Spaniards marched to the town where the natives resided, which they sacked, and carried off a large booty of goat-skins, tallow, and sheep, and one hundred and seventy of the inhabitants, among whom were

those of Great Britain: such was the ignorance of those times. *Heylin's Cosmography.*



Guanareme, King of the Island, and Tinguafaya, his wife: with these they returned on board their ships, and sailed back to Spain; where, in those days, their plunder was reckoned to be very valuable.

THE next expedition to Lancerota was from Seville, in the year 1393. This fleet did not attempt to subdue the island, but returned soon after, with several captives and a great number of goat-skins; by which it appeared that the design of the Spaniards, in those expeditions, was only to enrich themselves by robbery and plunder. Several people now, excited by avarice, solicited Henry III. King of Castille, for a licence to conquer the Canary Islands, as Henry pretended they were his property; but on what he founded this claim, I believe, is not known. In the year 1369, the contention for the crown of Castille was ended by the death of Don Pedro, who was stabbed by his bastard-brother Don Henry, who then succeeded to the crown. A few years before this happened, several noblemen, from the province of Normandy in France, came to Castille, to the assistance of Don Henry, among whom were Bertran Claquin, Constable, and Rubin de Bracamonte, Admiral of France. This last had two nephews by a sister who lived in Normandy, and was married to the Lord of Betancour, Granville, and other places in that country: the eldest, named John de Betancour, though at that time an old man, had a strong desire to travel, and do something worthy of his ancestors, and therefore determined to make a voyage to Spain to visit his uncle the Admiral. With this view he went to Rochel, a sea-port town, where he was to embark for that country: while he remained there, he became acquainted with one Gadifer de la Sala, a man of considerable fortune. This person, having the same passion for seeing foreign countries,

soon

soon agreed with John de Betancour to go with him in quest of the Fortunate Islands, much talked of at that time in Europe. In order to prosecute their design, they sold some of their lands, and mortgaged others, by which they raised money sufficient to equip a small fleet, well provided with skilful mariners, pilots, and some people as interpreters, who must consequently have been in some of the islands before that time.

THIS fleet consisted of three ships, containing two hundred persons, exclusive of the seamen: among that number were many young gentlemen of Normandy, several of whom were relations of John de Betancour. On the first of May, 1400, they set sail, and proceeded on the voyage, without any thing of consequence happening to them, until they arrived at the islands. The first they saw was Lancerota, which name was then given to it by John de Betancour, probably in honour of some person of his acquaintance. When he landed his men, the natives gathered together in a body to defend themselves, imagining that these strangers were come to plunder and carry them off, as others had done before: but observing the French to be well armed, and keeping together; they were afraid to attack them, but retired into the country, and left them at liberty to encamp in a convenient place; for the natives had nothing to oppose them with but sticks and stones, these being their only weapons.

BUT finding that the French remained some days in the same place, without following or attempting to molest them, they began to take courage, so that some of them ventured into the camp, who were well treated by John de Betancour and Gadi-fer de la Sala, who allowed them to take whatever they chose, and to come in and go out of the camp whenever they pleased. This good treatment re-  
moved

moved all their fears; infomuch that when the French began to build a fort for their defence and accommodation, the natives chearfully assisted them in bringing stones, lime, &c. necessary for the work. This fort was built at the port of Rubicon.

THE ready obedience and quiet behaviour of the natives gave great satisfaction to John de Betancour and Gadifer de la Sala. They now determined to pass over to the next island, which is separated from Lancerota only by a channel of two leagues in breadth; and, leaving an officer and some men in the port of Rubicon, they landed at Valtarrahala, in the island of Fuertaventura, then called by the French Fortuite. The inhabitants, seeing such a number of strange people coming into their island, gathered in great numbers to oppose them, being men of a more warlike spirit than those of Lancerota, stronger and of a larger size; which the French perceiving, and considering what a handful of people they had to attack such a multitude with, thought proper to reembark, and set sail: taking, therefore, a view of some of the rest of the islands, they afterwards returned to Lancerota, where they consulted what was next to be done; and considering how few people they had for such an undertaking as the conquest of the islands, it was determined that Gadifer de la Sala should return to France, in order to bring over supplies of men, &c. Accordingly he went; but, unfortunately for the expedition, he died a few days after his arrival in France. When this was known to John de Betancour, he found himself deprived of his expected succours, and without money or friends in France; which determined him to embark for Spain, where he arrived, and applied to his uncle Rubin de Bracamonte, and other relations there, for assistance to prosecute his design: but his chief patron and intercessor

tercessor with the King of Castille was the Infant Don Ferdinando, afterwards King of Arragon, by whose means he procured from the king, Don Henry III. a grant of the Fortunate Islands, with the title of King. This done, he went to Seville, and equipped a fleet, well provided with men and necessaries, for the conquest of these islands, the King supplying him with money to defray the charge of that armament. This grant of the Canary Islands to John de Betancour was dated in the year 1403.

## CHAP. II.

*Of the Manners and Customs of the ancient Inhabitants of Lancerota and Fuertaventura.*

THESE two islands, as well as the others, were divided into portions, each of which was governed by its own Lord or Captain, and separated from the rest by a wall of loose stones, crossing the island from sea to sea. The inhabitants of these quarters held their respective chiefs in great esteem.

THE ancient inhabitants of Lancerota and Fuertaventura were of a humane, social, and chearful disposition, very fond of singing and dancing. Their music was vocal, accompanied with a noise they made by clapping their hands and beating with their feet. They were very nimble, and took great delight in leaping and jumping, which were their principal diversions: two men took a staff or pole, which they held by the ends, and lifted as high above their heads as they could reach, keeping it parallel with the ground; and he who could leap over it, was accounted to be very dexterous. Some of them were so expert at this exercise, that they could at three jumps leap over three poles placed in that manner behind each other.

THE natives of these two islands were of a larger size, and better made than those of the others, and so they are to this day. There is a sepulchre at the foot of a mountain in Lancerota, called the Mountain of Thorns, nineteen English feet and ten inches in length, where a person named Mahan was buried. Duels and combats were frequent among them; to these they went armed with sticks of a yard and a half long, which they called Tezzezés. With regard to quarrels, they had this law or custom, that if a man entered in by the door of his enemy's house, and killed him or did him harm, he was not punished; but if he came upon him unawares, by leaping over the wall, and killed him, then the Captain or chief, before whom the cause was examined, ordered him to be put to death. The manner of executing criminals was this: they carried the delinquent to the sea-shore, and there placed his head upon a flat stone, and then with another of a round form they dashed out his brains; his children were afterwards held as infamous. They were excellent swimmers; and used to kill the fish on their sea-coasts with sticks. Their houses were built of stone, without cement, lime, or mortar; notwithstanding which they were strong: the entry was made so narrow that but one person could go in a time. They had also houses of worship and devotion, which they called Efeguen; these were round, composed of two walls, one within the other, with a space between; and were, as well as their dwelling-houses, built of loose stones, strong, and having a narrow entry. In these temples they offered to their god (for they worshipped only one) milk and butter. They sacrificed to him on the mountains, pouring out from earthen vessels, offerings of goats milk, and adoring him at the same time by lifting their hands toward the heavens.



THE habit of the natives of Lancerota was made of goat skins, sewed together and fashioned like a cloak, with a hood to it. It reached down to the knees. The seams of this habit were closed in a very neat manner with thin thongs of leather, which were as fine as common thread. They cut and prepared those thongs with sharp flints or stones, instead of knives or scissars, which they called *Ta-siague*.

THEIR shoes were of goat skins, the hairy side outward.

THEY wore bonnets made of goats skins, having three large feathers stuck in the front; the women wore the same, with a fillet of leather, dyed red with the bark of some shrubs.

THE above-mentioned cloak they called *Tamar-co*; and the hood, *Guapil*; shoes they called *Ma-ho*.

THEY had long hair, and wore their beards plaited. The King of the island wore a diadem or crown like a bishop's mitre, made of goats leather, and adorned with sea-shells.

WHEN they were sick, which seldom happened, they cured themselves with the herbs which grew in the country; and when they had acute pains, they scarified the part affected with sharp stones, or burned it with fire, and then anointed it with goats butter.

MY author says, that in his time earthen vessels of this butter were found interred in the ground, having been put there formerly by the women, who it seems were the makers, and took that method to preserve it for medicine. When any one died, they buried him in a cave, stretching out the body, and laying goats skins under and above it.

THEIR food was barley meal roasted, which they called *Goffio*; and goats flesh, boiled and roasted; also butter and milk. They eat their  
victuals

victuals out of vessels made of clay, and hardened by the heat of the sun.

THEIR method of obtaining fire, was by taking a stick of dry, hard, thorny wood, which they caused to turn rapidly round on the point, within a soft, dry, spongy thistle, and so set it on fire: this method has been used there to this day.

WHEN they sowed their ground with barley (which was their only grain) they dug or turned it up with goats horns. They threshed their barley with sticks, and winnowed it with their hands; they then ground it in a hand-mill, made of two stones, being nearly the same sort of mills now used in some remote parts of Europe.

THE natives of Fuertaventura were clothed with jackets made of sheep skins, the sleeves short and reaching no farther than their elbows. They wore also short breeches, that left the knees bare; and short hose or stockings, that reached little higher than the calf of the leg. On their feet they wore the same sort of shoes as the natives of Lancerota. They wore high caps on their heads, made of goat skins. The hair of their heads and beards they dressed after the fashion that prevailed among the natives of Lancerota.

IN the island of Fuertaventura, says my author, there lived two women who held a correspondence with the devil, the one called Tibiatin, and the other Tamonante, who were mother and daughter: the business of the one was to settle and compose differences that might arise among the chiefs of the island, and that of the other to regulate their ceremonies. The natives pretend that these women used to foretel future events.

WHEN John de Betancour arrived in this country, the island of Fuertaventura was divided into two kingdoms, one commencing at the Villa and continuing unto Handia, and the other extending from

from the Villa unto Corralejo, which were separated by a loose dry stone wall, four leagues in length, crossing the breadth of the island from sea to sea. There were in this island, at the time of the conquest, four thousand fighting men. Those amongst them who were most famous for their virtue and valour had the appellation of Mahay and Altihay, which were names of great honour. It is said that when John de Betancour and Gadifer de la Sala came in quest of these islands, the then king of Lancerota, who was named Guadarfia, was descended from an European, who had been driven by a tempest on this island, and whose history is related after this manner :

WHEN Don John I. son of Henry II. reigned in Castille, he was engaged in a war against the King of Portugal and the Duke of Lancaster, about the succession to the crown of Castille; the duke pretending that it was his right, on account of his marriage with Donna Constanza, eldest daughter of King Peter.

IN the course of that war, and about the year 1377, King John sent some ships, commanded by one Martin Ruiz de Avendano, to scour the coasts of Galicia, Biscay, and England. This fleet met with a severe tempest, which lasted many days, inso-much that the admiral's ship was obliged to bear away and drive before the wind, until she arrived in a port at the island of Lancerota.

HERE the Spaniards landed, and were kindly received by the natives, who treated them with the best that the island afforded. Don Martin Ruiz de Avendano was lodged in the house of Qonzamas, the King, while he remained in the island. In that time he became so intimate with Fayna, the King's wife, that she had a daughter by him named Yco. Her complexion was very fair, in comparison of the natives : when of age, she was married to one  
of



of the royal family, who became King of the island after Guanareme and Tinguafaya were carried prisoners to Spain, in the fleet commanded by Ferdinand Peraza, in the year 1385 or 1386. By this man Yco had a son named Guaderfia. After Guanareme's death, there was a great dissention in the island about the succession; the natives insisting that Guadarfia was incapable of it, because his mother Yco was not noble, being as was supposed by her colour, the daughter of a stranger, and not of Qonzamas the King. To end the dispute, the council met, and came to a resolution, to shut up Yco with three female servants in the house of the deceased Qonzamas, and there to smoke them; and if she came out alive, she was to be declared noble, and the genuine offspring of Qonzamas. Before she went to the smoaky trial, an old woman advised her to convey secretly into the room a large sponge moistened in water, and when the smoak should begin to be troublesome, to put it to her mouth and nostrils, and breathe in it. Yco took her advice, which succeeded to her wish; for when the door of the room that was smoaked was opened, the three servants were found stifled, and Yco alive; upon which she was brought forth with great marks of honour, and her son Guadarfia was immediately declared King of Lancerota. This is the same whom John de Betancour found reigning, on his first arrival at that island.

### C H A P. III.

*John de Betancour's second Expedition to the Canary Islands.*

WHEN John de Betancour embarked for Spain, he left a garrison in Lancerota, commanded by William de Betancour: who behaved towards the King and natives in such a licentious and cruel manner, that they could no longer endure

dure him, but were at last, for their own defence, obliged to take up arms against him. They laid an ambush, which succeeded so well that they killed several of the French, among whom was this William de Betancour; the rest who survived made their escape into the fort of Rubicon, where they were so closely blocked up by the natives, that they were reduced by famine to the last extremity. In this situation were the affairs of Lancerota when John de Betancour arrived there; who, as before related, had left the court of Castille and went to Cadiz, where he procured some vessels, which he fitted out with every thing necessary for a second expedition to the Canary Islands: the fame of this armament drew to Cadiz many adventurers from different parts, so that he soon procured his complement of men.

EVERY thing being ready, the fleet set sail from Seville with a favourable wind; and, after a quick and agreeable passage, anchored at the port of Rubicon, where all the troops disembarked. Upon their landing, the natives came and made their complaint to John de Betancour against the garrison which he had left in the fort, and excused the violence they had committed, as having been compelled thereto by the tyrannical and cruel usage received from William de Betancour and his people. When John de Betancour had heard both parties, and enquired into the cause of the difference between them, he found that the French had been the aggressors, and therefore pardoned King Guadafia, and promised to leave him and the natives in the full enjoyment of their lands, houses, cattle, and liberty. Upon this declaration the natives laid down their arms, and chearfully submitted to his government.

SEVERAL priests came over in this fleet from Seville; in order to convert the islanders from paganism

ganism to the faith of the church of Rome: they were greatly respected by the natives, many of whom they converted, and baptized in the church which was then built at Rubicon, named the Invocation of St. Marcial. The first among the natives who received baptism, was King Guadarfia, who was christened by the name of Luis. John de Betancour allowed him for his subsistence the house and lands of the deceased Qonzamas. A short time after, all the natives were baptized. John de Betancour now made a partition of the lands among the French and Spanish adventurers that came over with him\*. The church called St. Marcial of Rubicon, was the first that was built in the Canary Islands: my author says (though without authority) that St. Marcial was the first who preached the Holy Gospel in France, and was himself the first Bishop of the city of Limoges in that kingdom. His parents were Marcelo and Elizabeth, noble Jews, of the number of those who followed Jesus Christ and ministered unto him: they were baptized by the apostle St. Peter.

THIS St. Marcial, according to the Legend, " Leaving his parents, cleaved to Jesus Christ, " and followed him wherever he went: he was one " of those who served him when he eat the Pass- " over with his disciples; and, when our Lord " washed their feet, he was the person who pour- " ed the water into the bason. He received the " Holy Ghost at the same time with the disciples; " and accompanied St. Peter to Antioch, where he " converted many; he afterwards went with that " apostle to Rome, where our Lord Jesus Christ

\* These lands must have been such as were not then cultivated by the natives, as John de Betancour had promised not to deprive them of their lands. It would seem that the natives chiefly subsisted on their flocks.

“ appeared to St. Peter, and commanded him to  
 “ send St. Marcial to France, to preach the holy  
 “ Gospel there. Accordingly he departed, though  
 “ full of sorrow to leave his dear master the a-  
 “ postle. His companion, who went with him on  
 “ his mission, died by the way, which obliged him  
 “ to return to Rome, when St. Peter again order-  
 “ ed him to go on his mission, and gave him his  
 “ staff, which he directed him to lay on the body  
 “ of his companion, and at the same time to invoke  
 “ the name of Jesus Christ: all this St. Marcial  
 “ performed, and as soon as the staff was laid on  
 “ the dead body of his companion, he came to life,  
 “ and proceeded on the journey with him to France,  
 “ where St. Marcial converted many by his mira-  
 “ cles and preaching.” The French holding this  
 saint in great reverence, John de Betancour there-  
 fore dedicated the church which he built at Rubi-  
 con, in Lancerota, to him, and called it after his  
 name. The Bishops of the Canary Islands were  
 stiled Bishops of Rubicon, until the island of Gran  
 Canaria was conquered. The first Bishop was one  
 Albert, a Franciscan Friar, who came over to Ru-  
 bicon in 1408: afterwards, in 1488, the episcopal  
 see was removed to the city of Palmas, in Canaria,  
 where it now remains. The first Bishop of that  
 place was one Don Juan de Frias.

#### C H A P. IV.

*Contains an Account of the Expedition to Fuertaven-  
 tura.*

EVERY thing being now settled on a proper  
 footing in Lancerota, John de Betancour  
 thought it high time to set about the conquest of  
 Fortuite, as the French then called the island of  
 Fuer-

Fuertaventura\*. He imagined it would not be easy to subdue it, as the inhabitants were so numerous and valiant; he therefore collected together all his forces, consisting of French and Spaniards, besides many of the natives of Lancerota, whom he armed after the European manner: his new recruits served him with chearfulness and fidelity; for the islanders found in him a father rather than a conqueror. So embarking his troops on board five ships, he set sail, and arrived at Fuertaventura in the month of June, 1405, and landed his people in a bay called Valtarrahal, by reason of the great number of Tarrahal †, bushes, which grew there. At that time the two Kings of the island, Ajose and Guise, were at variance with each other, on account of the pasturage. He who commanded in that part of the island where John de Betancour landed, immediately on his arrival gathered all the forces of his district together, and advanced boldly to give him battle; but the Europeans found means to come to a parley with them, and by the advice of

\* My author does not inform us by what names the natives of Lancerota and Fuertaventura called their islands; but he says that the inhabitants were by the Spaniards called Mahoreros, from their wearing Mahos, a kind of shoes before-mentioned; and he adds, that some will have the proper name of the islands (for he erroneously supposes these two to have been formerly but one) to be Maho.

The French called Fuertaventura, Fortuite, as above; but we are not informed of the reason why they gave it that name. In some old records, preserved on the island, it is called Herbaria, from its abounding with various herbs; and also Buenaventura, from a convent built in it by Diego de Herrera, and dedicated to St. Buenaventura. At present the island is called Fuertaventura, but how it came by that name we know not.

† See the Description of the Canary Islands.



the two women, Tibiatin and Tamonante before-mentioned, they were prevailed on to lay down their arms, and Ajose coming up to John de Betancour, this latter embraced him, and treated him with every mark of friendship. By this behaviour he won his confidence, and at length prevailed on him to embrace the Romish religion; he was then baptized by the name of Luis. Guise, the King of the other part of the island, seeing the good treatment which John de Betancour gave to those who submitted to him, with his frank and courteous behaviour to all the natives, and that he desired only to make converts to the Romish faith, submitted to him also, having been advised to do so by Tibiatin and Tamonante. Being moreover assured by John de Betancour, that if he would embrace the Romish faith he should remain in the full enjoyment of his liberty, and in the peaceable possession of his lands and effects, he received baptism by the name of Alonzo. The examples of the two Kings of Fuertaventura had such an effect on the natives, that they all came in and submitted to the Europeans, and were soon after baptized.

It is a tradition among the inhabitants of Fuertaventura, that the natives believed Tibiatin and Tamonante to have been sent from heaven to instruct them, to foretel future events, and to cause them to live in peace and unanimity with each other. They say that these women prophesied to them of the coming of strange people from the sea, who were to instruct them how to live: and also that immediately after the arrival of the Europeans a beautiful woman often appeared to the natives in the time of their distress and necessities, ministred comfort to them, perswaded them to be baptized, and embrace the Romish faith.

It was by the assistance of those women that the Europeans made so easy a conquest of that large  
and



and populous island; of which when John de Betancour had thus taken possession, he built two forts for the security of his Europeans, the one at Valtarrahala, where he first landed, and which he called the castle of Valtarrahala, and another which he named Richiorche; both of which he garrisoned with his own people.

By the intreaty of the Castillians, and some of his seamen who had been in Barbary, John de Betancour was prevailed on to make a voyage thither, as that coast is but eighteen leagues distant from the south-east part of Fuertaventura. And being provided with sufficient shipping, &c. fit for such an expedition, he accordingly crossed over to that shore, and landed at a place called Medanos\*, where he took prisoners several Moors of both sexes, old and young, to the number of seventy, without the loss of a man on his own side; the natives of that part of Africa living at that time in a careless and defenceless manner, not thinking it possible for any one to come from the sea to disturb or molest them. Betancour and his men brought their booty safe to Lancerota, and from thence sent their prisoners to Spain, where they were sold for slaves. This was the first expedition made to the coast of Barbary from the Canary Islands.

## C H A P. V.

### *John de Betancour's Voyage to Gran Canaria.*

**A**FTE R the enterprize on the coast of Barbary, John de Betancour, being desirous of bringing the island of Canaria into subjection to him,

\* On what part of the coast of Barbary this place lies, I am not certain; but I imagine it to be somewhere to leeward of la Punta Blanca, and not far distant from it.

failed thither with two ships, and anchored at a place called Anganagen, where he landed all the forces which he brought with him, and marched them up the country in good order, and with great precaution, lest they should be surprised. This was a necessary measure, as appeared afterwards; for the natives, seeing such a number of armed men on their island, immediately gave the alarm to each other, and assembled in great numbers, headed by a King or Captain, named Artemis, and fell upon the Europeans with great fury and resolution, annoying them with stones and darts, which they threw by hand with amazing dexterity, and with such velocity as to exceed the motion of those thrown from slings or bows. Besides these weapons, they had sticks or poles, whose ends were hardened by fire, and sharpened, which they used as spears. John de Betancour and his men defended themselves with the greatest courage; but the attack they had to sustain was so rude, and the natives, with their Captain Artemis, pressed so furiously on them, that though the Europeans killed a great number of them, they were at length obliged to give way, and retreated in good order to the sea-shore: but the natives gathering on every side, to the number of five thousand, pursued our adventurers so closely, that John de Betancour, finding it in vain to attempt the conquest of the place with such an handful of men against such a multitude of well-armed and valiant inhabitants, embarked with his troops, under favour of the night, in the best manner he could, leaving the field of battle to his enemies, who nevertheless bought their victory at a dear rate, having their King Artemis, with many others, killed in the engagement.

FROM Anganagen the fleet sailed for the island of Palma; but not being able to effect a landing, it was determined to return to Canaria, to try their  
fortune

fortune once more against the courageous natives, and retrieve the honour they imagined they had lost there: but on their arrival they found those people assembled in vast numbers to oppose them, which made them sail back to Fuertaventura. It was on this expedition that John de Betancour gave the epithet of Grand (or Great) to the island of Canaria, which it retains to this day.

## C H A P. VI.

*John de Betancour's Expedition to the Island of Gomera.*

JOHN de Betancour remained some time in Fuertaventura, to refresh his men, and cure them of their wounds. After his unsuccessful attempt on Canaria, he could not pretend to try his fortune again there, for want of more soldiers; but not enduring to remain idle, he determined to make an attempt on some other island. To this end he took with him all the men that could be spared from his garrisons of Lancerota and Fuertaventura, and sailed to the island of Gomera, where he landed at the principal port without opposition, which surprised him greatly, and made him apprehensive of an ambuscade; he therefore marched slowly up the country, with the greatest precaution. Soon after he perceived the natives approaching towards him in a fearless manner, without any sign of hostility, but on the contrary with an appearance of mirth and joy; however, they came armed with darts, lances, swords, shields, and cross-bows, which greatly perplexed him, and made him still more apprehensive of danger, till they drew very near to him, when some of them accosted the Europeans in the Spanish tongue,

which amazed and agreeably surprised them. Both parties now began to converse together freely and in a very friendly manner; and the Europeans were most courteously entertained by them. This behaviour of the Gomerans, the fertility of their island, the goodness of the climate, and its excellent harbour, induced John de Betancour to spend some time in it, in order to refresh and strengthen his people. During his stay in Gomera the Europeans and natives lived together in the utmost harmony, insomuch that these gave a cordial invitation to the new-comers to take up their residence among them. This invitation was readily accepted by John de Betancour, who thereupon made a division of lands among his followers, and determined, since he had now bid adieu to his native country, to fix his residence for the remainder of his life in the pleasant island of Gomera.

WE must now enquire into the cause of this kind reception which the Europeans met with from the natives, and by what means some of the latter so well understood and spoke the Spanish language.

IT appears then, that about thirty years before the arrival of John de Betancour, some Spanish vessels came to Gomera, commanded by one Don Ferdinando, who landed at a place where the King's brother lived: the natives attacked the Spaniards, but were defeated, and the King's brother lost his life in the encounter. After this, Don Ferdinando marched in-land; but as soon as Amalvige, the King of the place, heard of the invasion of the island by strangers, and of the death of his brother, he gathered the natives together, and gave battle to the Spaniards, who were defeated, and pursued into a place which had only one narrow entry, so that they could not retire but by throwing themselves over the steep cliffs that surrounded

rounded them, the islanders having blocked up the passage by which they entered with felled trees, and guarded it so closely, that the Spaniards were compelled to remain there two days without meat or drink. At last Don Ferdinando found means to come to a parley with Amalvige, in which he so effectually wrought upon that Prince's compassionate disposition, that he ordered the passage to be cleared, and conducted the strangers to his residence, where he entertained them with great hospitality, giving them provisions and whatever else he could afford; in short, he treated them as if no dispute had ever subsisted. When Don Ferdinando returned to his ships, which he had left in the harbour, he made several presents to Amalvige, consisting of swords, shields, and other warlike accoutrements, which were held in great esteem by the natives: he then took leave of his benefactor and sailed away. It is said, that before he departed, Amalvige was converted, and baptized with many of his people; that he was named Ferdinando Amalvige; and that when the Spaniards were going away, the King begged of their commander that he would leave some person to instruct them in their new doctrine, upon which he left a priest, and promised to return soon himself. The priest did not long survive the departure of Don Ferdinando; however, by his good behaviour, in that short space of time he greatly won the affections of the natives, and baptized many of them. They say it was owing to him that John de Betancour was so well received in Gomera, having filled their minds with the most favourable impressions of the Spaniards. Who this Don Ferdinando was cannot certainly be determined: there are two opinions concerning him; the one is, that he was one Don Ferdinando Ormel, a native of Corunna, in Galicia, who, with several of his countrymen,



left the service of the King of Castille to enter into that of the King of Portugal. About the year 1382, he went with a fleet to scour the coasts of Spain, subject to Don Juan I. then King of Castille, and was driven by a tempest, with some of his ships, to the island of Gomera: this Don Ferdinando was father of Don Juan Ferdinando Ormel who was killed by King John I. of Portugal, in the house of the Queen Donna Leonora. The other opinion is, that he was one Don Ferdinando de Castro, who was in the service of King Ferdinando of Castille, and much beloved by him. After that King's death he went to reside in England, and could never more be prevailed on to return to his native country; but we are not told how he left England, or what accident brought him to Gomera.

## C H A P. VII.

### *Of the Manners and Customs of the ancient Gomerans.*

WHY this island was called Gomera is not known, though it undoubtedly bore that name before the arrival of John de Betancour, which it still retains. The natives were of a lively disposition, of a middle stature of body, very active and dexterous in attacking and defending, and excellent flingers of stones and darts, to which exercise they were trained from their infancy, it being the common amusement with the young people to cast small stones and darts at one another, to avoid which they seldom moved their feet, but only waved their bodies to and fro; and so expert were they at this sport, that they used to catch in their hands the stones and the arrows as they flew in the air. As they grew up to manhood, they threw them out  
of



of slings; in their combats they used the same weapons as the natives of the other islands, sticks or poles of hard wood, with the ends sharpened. They have had several men renowned for valour amongst them, whose fame still exists in their songs: the most celebrated of whom were Aguacoromas, Aguanabuque, Amanhui, and Gralegueya, who fell in their wars; of these the latter held the first place. An incredible story is related of him, which is, that he and some of the natives having swam from the island to a rock at some distance from the shore to gather shell-fish, and the tide beginning to come in, they wanted to return to land, but were prevented by a large shoal of porpoises or sharks, which played about the rock, and deterred them from venturing into the water, excepting Gralegueya, who (being a man of great size and uncommon strength of body) not in the least daunted, plunged into the sea, seized one of those large fish, grasped it close in his arms, and dived with it to the bottom of the water; while the porpoise struggling hard to get clear of his hold, lashed the sea with his tail in such a violent manner, that the rest of the porpoises were frightened away, so that his companions came ashore without fear: when Gralegueya saw them safe, he let the fish go, and came ashore himself unhurt.

THE clothing of the Gomerans was a sort of cloak, made of goat skins, which reached down to the calf of the leg; but the women wore a petticoat, which they called Tahuyan, and a head-dress that hung down to their shoulders, which, as well as the petticoat, was made of goat-skins, dyed and curiously painted. The red dye they extracted from the root of a tree which they called Taginaste; and the blue dye from an herb which they called Pastil: all between the head-dress and the petticoat was left bare. When the men had any

quarrel which was to be decided by combat, they laid aside their cloaks, tied a kind of bandage about their waists, and bound their foreheads with a sort of painted turban. The shoes worn by the Gomerans were made of hog skins.

WHEN John de Betancour came to Gomera, he found it divided into four parts, upon the death of King Amalvige; each division was governed by a Chief or Captain, whose names were Fernando de Averbegueye, Fernando Alguavosque, Pedro Hiltragal, and Maseque Cunche; which is a further corroboration of the story of the ships that came to Gomera under the command of Don Ferdinando before-mentioned. Those chiefs had frequent quarrels among themselves concerning the limits of their respective districts, which were named Mulaqua, Agano, Palan, and Orone.

## C H A P. VIII.

*John de Betancour's Voyage to the Island of Hierro; and of the Manners and Customs of the Inhabitants.*

JOHN de Betancour, after settling affairs in Gomera, sailed to the island of Hierro or Ferro, and anchored in the harbour belonging to that island. When the natives perceived the ships approaching with their white sails, they remembered the prophecy of a man who had formerly lived among them, named Yore, and who was reckoned a soothsayer or diviner; this man, when on his death-bed, called the natives together, and told them that after his death, when his flesh should be consumed and his bones mouldered to dust, their god Eraoranzan would come to them in white houses on the water; and advised them not to resist or fly from him, but to adore him, because he

was.

was to come to do them good. The natives, who placed great faith in his predictions, buried him in a place apart from the rest of their dead, that his bones might afterwards be distinguished from theirs. Now seeing the ships approach with their white sails swelling on the surface of the waves, they firmly believed the prophecy was fulfilled, and went to the cave where Yore was buried, and there found his bones crumbled to dust; upon which they ran joyfully to the shore to receive their god Eraoranzan.

WHEN John de Betancour anchored in the port, he took great care in landing his men, for fear of being overpowered by the islanders, who were crowding to the water-side; but finding that they were unarmed, and shewed no signs of hostility, he approached them, and was received with every demonstration of joy and friendship: the natives conducted the Europeans to their houses, and treated them with the best of every thing they had. John de Betancour having thus got footing in Hierro, gave thanks to God for his success, and that no blood had been spilt on the occasion. He staid there some days to refresh his people, and then returned to Fuertaventura, after leaving in Hierro a mixed garrison, composed of Biscayners, French, and Flemings, under the command of one Lazaro, a Biscayner, to whom he gave a strict charge to behave to the natives with indulgence, and to use all possible means to instruct them in the faith and doctrine of the Church of Rome.

THE name of this island, before the arrival of John de Betancour, was Esero, which signifies, in the language of its ancient inhabitants, Strong: when the Spaniards shewed them iron, they found it exceeding every thing in strength, therefore they called it Esero; and afterwards, when they began to

to speak the Castillian language, they called iron indifferently by the name of *Esero*, or *Hierro*, which last is the Spanish word for that metal; so that they at last translated the real name of the island *Esero* into the Spanish one *Hierro*, which it retains to this day. But the Portuguese and some others, following their own dialect, call it *Ferro*: and some will have it, that the natives called it *Fer*; though there is no proof for this assertion.

THE natives of *Hierro* were of a middle stature, and of a melancholy turn of mind, for all their songs were on grave subjects, and set to slow plaintive tunes, to which they danced in a ring, joining hands together, and now and then jumping up in pairs so equally that they seemed to be united: this manner of dancing is still used in *Hierro*. They dwelt in large circular enclosures, the walls of which were of dry stone, without cement, each inclosure having one narrow entry; on the inside they placed poles or spars against the wall, in such a manner that one end rested on the top of the wall, and the other on the ground, at a considerable distance from the bottom of it; these they covered with branches of trees, fern, &c. Each of these inclosures contained about twenty families. A parcel of fern, upon which they spread goat skins, was their bed; and for bed-cloaths or coverings they used goat-skins dressed, to keep them warm, the island being very mountainous, and consequently exposed to the wind and cold.

WHEN any of their women brought forth children, before they offered them the breast they gave them fern-roots roasted, bruised, and mixed with butter, which they called *Aguamanes*; but now they give them instead of it flour and barley-meal, roasted and mixed with bruised cheese, which they call by the same name. Their food was the flesh

of goats, sheep, and hogs; they had also some roots of that kind which the Spaniards call Batatas. As for wheat, barley, or other grain, they had none. Their bread was made of fern-roots, and called Aran; this, with milk and butter, made the chief part of their diet; the former they called Achemen, and the latter Aculán. Their common drink was water, which they called Ahemon.

THEIR cloaths were made of the skins of beasts; the dress worn by the men was a cloak made of three sheep skins sewed together: in winter they wore the woolly side next their bodies, and in summer they turned it outwards. The women, besides the cloak, wore a petticoat, which reached down to the middle of their legs. In sewing these skins they used thongs, cut as fine as threads; for needles they used small bones sharpened. They wore nothing on their heads, and their long hair was made up into a number of small plaits. Their shoes were made of the raw skins of goats or sheep, but some were made of those of hogs.

As to their form of government, they lived all under one King, consequently never had occasion to go to war, nor had they any warlike weapon; they used indeed to carry long poles; but these were only to assist them in travelling the country, which is very rocky, so as frequently to oblige them to leap from one stone to another, which they did by the help of these poles. Each man had but one wife; they had no rules in their marriages (except that a man should not marry his mother or sister) for every man married the woman he liked best, and whose consent he could obtain, without any regard to rank or nobility: indeed they were all, except the king, upon an equality in that respect; the only distinction among them was in their substance, which consisted in flocks. It was



customary for the man, when he chose a wife, to make a present of cattle to her father according to his ability, as an acknowledgement for his goodwill in letting him have his daughter. The King received no stipulated tribute from his subjects; but every one made him a present of sheep, &c. according to his wealth or pleasure, for they were not obliged to give him any thing. When they made a feast, which they called Guatatiboa, they killed one or two very fat lambs, according to the number of the guests, and roasted them whole; these they placed on the ground, sitting in a circle round them, and never rose till they had eaten the whole: these kind of feasts are still kept up among their descendants. When any one fell sick, they rubbed the patient's body all over with sheep's marrow and butter, covering him well up to keep him warm and promote a perspiration: but if a man happened to be cut or wounded, they burned the part affected, and then anointed it with butter.

THEY interred their dead in caves; and if the deceased was wealthy, they buried him in his cloaths and put a board at his feet, with the pole which he used to travel with at his side, and then closed the cave's mouth with stones, to prevent the ravens from devouring him. They inflicted no punishments but for the crimes of murder and theft: the murderer was put to death in the same manner as he had killed the deceased. As to the punishment for theft, for the first offence they put out one of the eyes, and for the second the other: this they did that he might not see to steal any more. There was a particular person set apart to perform the office of executioner on these occasions. They adored two deities, one of them male, and the other female: the male was named Eraoranzan, who was worshipped by the men; the other Moneyba, who was worshipped by the women. They had



had no images or representations of these deities, nor did they sacrifice to them, but only prayed to them in their necessities, which was when they wanted rain to make the grass grow for the subsistence of their cattle. The natives feigned, that when their gods were inclined to do them good, they came to the island and posted themselves on two great stones or rocks, which are in a place they called Ventayca, but is now named los Antillos de los Antiguos; there they received the petitions of the people, and afterwards returned into heaven. In the winter season, when, by a long continuance of dry weather, they were reduced to great necessity, and found their prayers were not answered, they assembled together in Ventayca with their cattle, and there held a fast for three days and as many nights, weeping and lamenting, their flocks also making a noise for want of food; if all this did not produce rain, they sent a man, who was esteemed by them as a saint, to a cave called Atecheita, where he invoked the gods to send a mediator; upon which, as they said, an animal like a pig appeared to him, called Aranjaibo (which in their language signifies Mediator); the saint put the animal under his cloak, and carried it to the natives assembled at Ventayca: then they walked in procession, with their flocks, round the two fore-mentioned rocks, lamenting and wailing as they went. My author says, that immediately on this it rained; and accounts for it in this manner, that the animal which appeared to them was the devil, who from his great knowledge and skill in nature, caused rain to fall. This he did to blind the natives and attach them to his worship. After it had rained sufficiently, they let the animal go, which returned to the cave in the presence of all the people. When the Hierrians were first converted to the Romish religion, they invoked Jesus Christ and the

the Virgin Mary by the names of Eraoranzan and Moneyba. The natives of this island were supplied with water in a strange and extraordinary manner, as shall be particularly related in the description of the Canary Islands.

## BOOK THE SECOND. C H A P. IX.

*What happened at Hierro after John de Betancour went to Fuertaventura; and of his Attempt on Canaria.*

**N**OTWITHSTANDING the good advice that was given to Lazaro, the officer left to command in Hierro, he acted in a quite different manner; for he and his soldiers behaved most insolently to the natives, using indecent freedoms with their wives and daughters, and even taking them away by force, which caused the most considerable villages in the island to revolt: upon which Lazaro went to the principal of them, to treat with, and bring them again into subjection; but a young man, one of the natives, who probably had been injured by him, leaped upon him, and stabbed him in several places with a knife till he died; and this so suddenly, that his soldiers had not time to assist him. When this affair was known to John de Betancour, he sent another governor to the island, with power to enquire into the cause of the revolt, and to punish the offenders. When he arrived there, he found that the revolt had been owing entirely to the licentious behaviour of Lazaro and his men, and that the natives were in no wise culpable; upon which he beheaded two of the officers, and hanged three of the common men, who were the most active in the disturbance. The natives seeing how strictly justice was administered under the direction of John de Betancour, willingly re-  
turned

turned to their subjection to the Europeans: and it is certain that such an example of impartiality and justice was more likely to preserve a conquest, than keeping the conquered under awe by an undue exertion of force or severity.

THE four islands, Lancerota, Fuertaventura, Gomera, and Hierro, being now conquered, the natives converted, and order established among them, John de Betancour, after taking some repose, began to think seriously of retrieving his honour, which he imagined had been sullied by the unsuccessful attack on Canaria; and to avenge himself on the natives for the loss of so many brave soldiers as had fallen in that expedition.

ACCORDINGLY, in November, 1406, he mustered all his forces, embarked with them, and sailed for Canaria. But fearing his ships might be descried by the natives of that island, he avoided approaching the coast till evening; when, under favour of the night, he anchored in the port of Gando, and that he might not alarm the Canarians, disembarked his men silently, placed some parties in ambush, and prepared for an attack by day-break. However, the Canarians having, since the first invasion of their island, kept a constant look-out for the approach of an enemy (and ships may be seen from the tops of the high mountains of Canaria at a great distance), he found his schemes all frustrated; for, the evening before, the natives had discovered his fleet, and were prepared to give those disturbers of their repose a warm reception: accordingly, when the Europeans disembarked in the night, they watched all their motions, unperceived by them; and after having formed counter-ambuscades, they gave a great shout, as a signal for the attack, and fell suddenly upon Betancour and his men with such impetuosity, that they were put to the rout, great numbers being killed and wounded.

wounded. Had it not been for John de Betancour's remarkable presence of mind in rallying his men for a retreat, joined with the courage and discipline of his troops, not one of those that had landed could have escaped; and, after all, it was with the greatest difficulty they regained their ships. This repulse obliged John de Betancour, against his will, to return back with his troops to his islands of Lancerota and Fuertaventura, where he remained some time, inconsolable for his bad success, notwithstanding all the people could do to divert his grief, so much was he vexed with this disappointment. But time, which conquers every thing, got the better of his uneasiness, and at length totally dissipated it, so that he began to contrive how to repair his bad fortune. After anxiously revolving many schemes in his mind for that end, he determined upon one, which was that of going again to Spain, to solicit assistance from the King of Castille, Don Henry III, by whose aid he had been enabled to conquer the islands of Fuertaventura, Gomera, and Hierro; and was the more encouraged to hope for success from the many connections and relations which he had at the court of Castille. He then sent for the chiefs of the four islands, natives as well as Europeans, to whom he opened his mind at large, concerning his intended voyage to Spain, and his project of subduing the other three islands, especially Canaria, where they had been hitherto so grievously baffled; telling them, at the same time, that he hoped shortly to return with large supplies of men, money, shipping, and other necessaries: moreover he promised to go to Rome, to request of the Pope to send over a Bishop to take care of their souls. He, above all things, recommended to them to live in amity and concord during his absence; and gave them some  
necessary

necessary instructions in relation to the preserving peace with the natives; acquainting them at the same time that he intended to make his nephew, Mason de Betancour, Governor of the islands in his absence, of whose prudence and good-will towards them all he was well assured; and that he would protect and befriend every one to the utmost of his power. He then proceeded to make a partition of lands, reserving to himself the fifth part of the produce of the four islands; but declared to the Europeans who had assisted him in conquering them, that he would deprive them of no part of their present possessions till after the expiration of nine years. This exemption he intended as a reward for their fidelity and the hardships which they had endured in his service. As to Mason de Betancour, he made over to him the third part of his fifth of the produce of the islands, and declared him sole inheritor of the whole after his death. He gave him orders to build two churches, one in Lancerota, in the valley and village of Teguis, which is named St. Mary de Betancour: and the other in Fuertaventura, called the church of St. Mary, from which the valley and village so called, take their names.

THE government of the conquered islands being thus settled, John de Betancour gathered all the orchilla \*, goat skins, tallow, and slaves which he could procure, embarked them in three ships, and set sail, leaving another ship in Lancerota to load with orchilla, which he ordered his nephew to send to Italy. He arrived safe at the port of St. Lucar de Baremeda, where he was received by the

\* This is a weed which grows on the rocks by the sea-shore of the Canary Islands, and other places in the same climate, which will be described in its proper place.



Count de Niebla, Don Henry de Guzman, father of the first Duke of Medina Sidonia, with whom he staid a short time to refresh himself after the fatigue of his voyage, and then went to the court of Castille, where he was graciously received by Queen Catherine, widow of Henry III. and the Infant Don Ferdinando, then guardians to the young Prince Don John. They were greatly pleased to hear from his own mouth an account of the Canary Islands, with his adventures there. They promised him their assistance in reducing those which remained unconquered, made him many valuable presents, and furnished him with an equipage and every thing necessary for his journey to Rome at their own expence. After remaining some time in that city, where he saw every thing remarkable, he went to Avignon to wait on Pope Benedict XIII. who, at his request, appointed a Bishop for the Canary Islands, with the title of Bishop of Rubicon: this was one Albert, a Franciscan Friar, and native of Seville in Spain, brother to Guillen Peraza, of whom we shall have occasion to make mention hereafter. From Avignon our adventurer went to his own house of Betancour, in Normandy, to visit his relations, and to settle some differences with his brother Reynald de Betancour, concerning his lands in that country: from thence he went to Granville, where he fell sick and died, in the year 1408, aged seventy years, eight of which he had employed in the conquest of the Fortunate Islands. His body was interred in the great chapel of Granville; and having no children, his possessions in Normandy fell to his brother Reynald, otherwise Morlet de Betancour.



## C H A P. X.

*Pedro Barba de Campos goes to the Canary Islands.*

AFTER John de Betancour's departure for Europe, Mason de Betancour governed the islands for some time with the approbation of the natives, who obeyed him in every respect, as they had before done his uncle, whose return with a powerful force they daily expected. But when Mason de Betancour heard of his death, he changed his conduct towards the natives (for he now considered himself as sole Lord and Commander of the islands) and began to govern them with more absolute authority than either he or his uncle had hitherto done. However, the natives had discernment enough to perceive that the great authority which he assumed had but a shallow foundation, inasmuch as they had heard of the death of John de Betancour, and that it was uncertain whether the succours expected from Europe would arrive; they took courage, therefore, to oppose him in some of his arbitrary proceedings. This alarmed Mason de Betancour, and made him suspect the natives of some bad design against him; in consequence of which he treated them with still greater harshness and severity, falsely supposing that such conduct would be the most effectual means to keep them in obedience. In the mean time he made several descents upon the unconquered islands, merely for the sake of making prisoners, whom he sent to Spain to be sold for slaves. In all these proceedings he was strongly opposed by the Bishop, who sent to his brother, at the court of Castille,

to

to complain of his bad conduct and ill treatment of the natives; who performed his commission so well, that he gave much disquiet to Mason de Betancour, and grievously harassed him with heavy law-suits at that court: at length the affair came to the ears of the Infant Don Fernando and Queen Catherine, who were much displeased to find their new subjects of the Canary Islands had been so maltreated; and therefore empowered the Count of Niebla, Don Henry de Guzman, to enquire into the affair, and redress the injured parties, with all possible diligence. Upon which the Count fitted out five ships to go to the islands with supplies of every kind, and gave the command of them to Pedro Barba de Campos, one of the Twenty-four of Seville\*.

At that time there was at the court of Castille one Hernand Peraza, who was also one of the Twenty-four of Seville, and who had some claim to the Canary Islands. It was his father who landed in Lancerota, and carried with him over to Spain King Guanareme and Tinguafaya his wife, and who obtained a grant from the King of Castille, Henry III. of the conquest of the islands in 1395; in right of which grant Hernand Peraza now put in his claim, but his pretensions met with no favourable reception at court. However, his son-in-law, Guillen Peraza, then Alcalde Mayor

\* The Twenty-four of Seville, Corduba, or of any other great city in Spain, are Gentlemen who have an hereditary privilege of exercising the civil or rather æconomical government of the province or capital to which they belong, and are generally the representatives of the province. If I mistake not, their ancestors obtained this privilege by their gallant behaviour in taking those cities from the Moors, and also on account of the great expence they were at in raising and maintaining troops for that purpose.

of Seville, engaged Pedro Barba de Campos to endeavour to purchase the islands from Mason de Betancour; the same was likewise recommended to him by the Queen and Count Niebla. With these instructions he set sail from St. Lucar de Barameda, and arrived at Lancerota; but was hindered from landing by Mason de Betancour, who drew up all his forces on the shore to oppose him. Pedro Barba then desisted from landing by force, as he saw it would occasion much bloodshed, and rather chose to compromise matters amicably, by the intervention of a third person. After many messages had passed between him and Mason de Betancour, the latter agreed to return to Spain along with Pedro Barba, in order to clear his conduct there, with respect to the government of the islands. Accordingly they set sail, and after a short passage arrived at St. Lucar, where Mason de Betancour waited on the Count of Niebla (to whom the Court had referred the examination of his affair), and was cleared from the accusation laid to his charge. He was then prevailed on by the Count to sell the islands to him for a certain sum, reserving to himself the government of them for life. It may be supposed that his acquittal from the charge laid against him, was in great measure owing to his acquiescence with the proposed sale. This sale was made in the year 1418, with the consent of the King, Don John II. upon the signing of which the Count of Niebla fitted out the ships, &c. which he thought necessary for reducing the unconquered islands, and sent them under the command of Mason de Betancour to Lancerota. When he arrived there, he made several attempts to subdue the rest of the islands, which all proved unsuccessful, and were attended with vast expence; so that he began to repent his having taken upon him so painful and unprofitable a charge as the govern-

government of these islands; and what gave him more reason so to do, was his being daily on worse terms with the natives and European inhabitants, who were supported in their opposition to him by the Bishop. These disagreeable circumstances determined him to leave those islands to go to the island of Madeira; accordingly he went and settled there, and married his daughter, Donna Maria de Betancour, to Luis Gonzales Dacama, Captain-general of the island. This Lady having no children, his cousins, Henry and Jasper de Betancour, became heirs to his estates in Madeira.

NOTWITHSTANDING Mafon de Betancour had already sold the Canary Islands to the Count of Niebla, he sold them again to the Infant Don Henry of Portugal, who gave him in exchange some lands in the island of Madeira. This transaction was afterwards productive of some contention between the Courts of Castille and Portugal.

DON Henry de Guzman being now become Lord of the Canary Islands, sent at different times a number of ships, soldiers, ammunition, &c. to reduce those yet unconquered. These expeditions cost him great sums of money, for which he received no returns; and the islanders defended themselves with so much resolution and bravery, that the conquest was in a manner deemed impracticable. At that time he had but little leisure to attend to the affairs of the Canary Islands, being more honourably employed in war against the Moors in the kingdom of Granada. This induced him to give the islands to Guillen Peraza, at whose request he had purchased them of Mafon de Betancour, and procured a ratification of this sale from the court; upon which Guillen Peraza went over to Lancerota, from whence he made a visit to the other islands, appointing one Antonio Luicado de Fran-

quis,

quis, a Genoese, Governor of Lancerota, and Fuertaventura: he afterwards made one Christopher Tenorio, a Burgher of Seville, Governor of the islands of Gomera and Hierro. Having also nominated some other officers, and regulated the government of the islands, he returned to Seville, where he died in a short time after, and was succeeded in his possessions by his nephew, a young man, named Guillen Peraza; and one of the Twenty-four of Seville; who being ambitious of doing something worthy of his ancestors, resolved to go to the Canary Islands to conquer such of them as were not yet subdued, and which had hitherto been attacked with so little success. For this end he fitted out three ships at Seville, in which he embarked, with two hundred bowmen, for Lancerota and Fuertaventura, where he arrived, raised three hundred men more, then sailed with all his forces to Gomera, and from thence to the island of Palma. Here he landed, in the district of one Tifuya, who had committed the defence of that part of the island against the incursions of the Europeans to his brother Chenuco; who, upon the arrival of Guillen Peraza, drew his forces together, and was also joined by the Chief of another district called Dutinamara. One Hernand Martel Peraza commanded the European forces under Guillen Peraza, and those raised in the islands were commanded by Juan de Adal, Luis de Casarias, and Matthew Picar. Immediately on disembarking, they marched into the country, which is exceeding high and rocky: the forces from Seville being unaccustomed to such rough ways, were greatly incommoded and harassed by the natives, who, being very agile, leaped from rock to rock with great ease (having been used to this exercise from their infancy) and galled the Spaniards in those narrow passes in such a manner as obliged them to retreat;

but Guillen Peraza rallying his men, in order to repulse the enemy, received a blow with a stone, which killed him on the spot. This disheartened his troops so much that they fled, and reimbarked, after having suffered a considerable loss: nevertheless, they carried off the dead body of the General, which Martel Peraza conveyed to Lancerota, where it was interred with great lamentation, and the following verses were composed in memory of that fatal encounter; which are sung in the island to this day.

LLORAD las damas  
 Affi Dios os vala  
 Guillen Peraza,  
 Quedo en la Palma  
 La flor marchita  
 De la su cara.

No eres Palma  
 Eres retama  
 Eres cypres  
 De triste rama,  
 Eres desdicha,  
 Desdicha mala.

Tus campos rompan  
 Tristes volcanos,  
 No vean plazerres  
 Sino pesares.  
 Cubran tus flores  
 Las arenales.

Guillen Peraza,  
 Guillen Peraza,  
 Do esta tu escudo,  
 Do esta tu lanza;  
 Todo la acaba.  
 La mala adanza.



Which may be thus Englished :

O pour forth, ye damsels, your plaint ;  
 For God's sake, ye damsels, lament ;  
 For Guillen Peraza the brave  
 At Palma is left in the grave :  
 The flow'r on his cheek brightly shone,  
 That flow'r now is blasted and gone.

The stately palm \* thou art no more !  
 But lowly shrub all wither'd o'er ;  
 A cypress now thou art become,  
 Whose branch inspires a joyless gloom ;  
 No more our joy, thou art our grief ;  
 A source of woe that shuns relief.

Let dire volcanoes now destroy  
 Thy fields, that lately smil'd with joy ;  
 Let no glad prospect meet our eyes,  
 On ev'ry side let sorrows rise !  
 Let all the flow'rs that grac'd thy lands,  
 Be bury'd under burning sands.

Alas ! Peraza is no more !  
 Peraza's loss we all deplore !  
 O ! where is now thy trusty shield !  
 O ! where the lance thy arm did wield !  
 A sore lamented enterprize  
 Cut short thy schemes, and clos'd thine eyes.

GUILLEN PERAZA had a sister called Donna Ignés Peraza, a lady of great merit and beauty, who was left in charge of Don Juan de Guzman, Duke of Medina Sidonia. He married her to one Diego de Herrera, one of the Twenty-four of Seville, who, in virtue of this marriage, became Lord of the Canary Islands, in the year 1444.

\* The reader will easily discern this to be a play upon the word Palma, which signifies a Palm.

Immediately after the nuptials, he fitted out three ships, and embarked with his wife and a great number of Gentlemen and Ladies (many of whom were his relations) at St. Lucar de Barameda, and sailed for the islands. Soon after these ships arrived at the island of Lancerota, where Diego de Herrera and his Lady staid some time, and then went to visit the rest of the conquered islands, in order to inspect into the administration of justice, and promote the conversion of the natives to the Romish religion. They were received with great respect by the inhabitants, who entertained them in the best manner they were capable.

## C H A P. XI.

*Diego de Herrera makes himself master of the Island of Canaria.*

**D**IEGO de Herrera was only twenty-seven years of age when he undertook this expedition to the islands. After he had been settled there some time, and had made the necessary regulations in the government, he made several descents on the coast of Barbary and the unconquered islands; in all which he constantly met with the most obstinate resistance in the island of Canaria, from whence he was often beaten off with loss. Therefore finding that nothing could be done there by force, he resolved to try what he could do with the natives by pacific measures. To this end he went with some ships and barks to the port of Isletas, in August 1461, taking with him the Bishop of Rubicon, the Lieutenant-governor of the Islands, and many other Gentlemen, together with some persons who understood and spoke the Canary language. When the natives perceived the ships, they

they, according to custom, gave the alarm all over the island, and came down to the port in great numbers, when the Bishop gave them to understand that they came with no hostile intention, but on the contrary to make peace, and trade with them; which so far satisfied them, that they permitted the Spaniards to come ashore unarmed, where they remained some days, giving and receiving presents. The two Guanartemes, or Princes, of Telde and Galdar, came and paid their respects to Diego de Herrera, who then took possession in form of the island, in the presence of the Guanartemes, the Bishop, Lieutenant-governor, and all the Gentlemen that came with him: this happened on the 16th of August 1461. After this ceremony, of which it is probable the natives understood not the meaning, Diego returned with his fleet to Lancerota, highly pleased with the success of his expedition.

NEXT year the Bishop, Don Diego Lopez de Yllefcas, moved with an ardent zeal to gather his scattered sheep of Canaria into the fold of the Romish church, went over there, accompanied by the Captain and Governor of the island, Alonzo Cabrera Solier, with three hundred men, and anchored in the port of Gando, where the natives assembled themselves, and would by no means allow them to disembark. The Bishop, by fair words and soft speeches, endeavoured to sooth them into compliance, but in vain: they told him they would not, on any account, suffer armed men to land; that if the Europeans stood in need of any thing, they had only to speak, and they would bring them what they wanted; but if they persisted in their design to land, they were ready to oppose them by force and give them battle. The Europeans seeing the strength and resolution of the

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natives,

natives, thought it most prudent to return to Lancerota.

IN the year 1464, Diego de Herrera and the Bishop came again to Canaria, where finding the whole island in arms, they did not attempt to land, but came to Tenerife, and anchored at Bufadero, where the natives of that place also prepared to oppose their landing; but when Diego and the Bishop assured them they came only to cultivate their friendship, and to trade with them, they were soon appeased, and readily permitted them to come ashore. The Bishop then began to talk to them about their conversion, whilst Diego de Herrera in form took possession of the island, it is said, by consent of the natives, but it will appear by what happened afterwards, that they understood not the meaning of the ceremony. The Europeans on this occasion took notice of the great numbers who had assembled themselves to hinder their landing, and saw that at that time nothing was to be done by force; they therefore prudently embarked and sailed for Lancerota. The Bishop carried with him from thence a young man, whom he soon after converted to the Romish religion, and baptized him by the name of Anthony. This youth became a most fervent votary and devout worshipper of the Virgin Mary, and was the first who gave notice to the Europeans of her image which was in Tenerife. This Anthony being on a cruize among the islands with Diego de Herrera, gave him the slip at Tenerife, and made the best of his way home, being desirous to see his relations and friends after so long a separation. On his arrival, he informed them that the image they had in the island, represented the mother of him who sustained heaven and earth. The natives of Tenerife (called Guanches) have ever since that time paid this image great respect and veneration.

## C H A P. XII.

*Diego de Sylva arrives at the Canary Islands.*

AT that time there was some difference between the Courts of Castille and Portugal concerning the Canary Islands, occasioned by the sale of them which Mafon de Betancour had made to the Infant of Portugal, Don Henry, when he went to reside in the island of Madeira. Don Henry equipped a fleet of carvels, which carried a thousand men and one hundred horse, and gave the command of this armament to Antonio Gonzales, a Gentleman of his household, with orders to take possession of the islands. When he came to Lancerota, Diego de Herrera opposed his landing, and killed some of his men. When Don Henry heard of this, he was much displeased, alleging that his design in the expedition was only to convert the natives to the catholic faith without bloodshed\*.

THE Infant Don Ferdinando, brother to the King of Portugal, Don Alonzo V. pretended also a right to the Canary Islands, by virtue of a gift from the Infant Don Henry of Portugal: to support this claim he armed some carvels, and sent them well provided to the islands, under the command of Diego de Sylva, son of the Count de Pontalegre, who came with his fleet to Lancerota in the year 1466, where he found Diego de Herrera ready with his forces to oppose his landing.

\* It is plain that he made a pretext of religion to cover his real design; for if he wanted only to convert the natives without bloodshed, what occasion had he to send an armament of a thousand foot and an hundred horse?



Diego de Sylva seeing it would be a difficult matter to land by force; and that even afterwards the success might be doubtful, began to treat with Herrera, who suffered him to land peaceably unarmed, and entertained him hospitably. In the mean time a vessel arrived with advice that all differences between the two courts were happily adjusted and terminated by a peace; and that the Infants of Portugal, Don Henry and Don Fernando, had given up their pretensions to the Canary Islands; which news gave great satisfaction to both parties. Diego de Herrera and Donna Ignés Peraza had then in Lancerota, besides other children, a most beautiful daughter, named Donna Maria de Ayala, of whom Diego de Sylva became greatly enamoured, courted her, and prevailed with her parents to consent to their marriage, which was soon after consummated; and he received from them, as her dowry, a third part of the revenues of Lancerota and Fuertaventura.

DON Diego de Herrera now seeing so many men in the island by the addition of the Portuguese, thought it a proper time to reduce Canaria, which had so often baffled all their attempts. With this view he communicated his intention to his son-in-law Diego de Sylva, who readily came into the proposal. They accordingly embarked, and arrived with their forces at the port of Gando, on the south side of the island, where they landed in good order; and being now so strong, they thought it no longer necessary to observe that caution and circumspection in their march into the country which they done in their former descents. The natives (who had been constantly upon the lookout since the Europeans first began their attempts against the island) as soon as they discovered the ships, gathered together in vast numbers, and  
marched



marched against their invaders with great resolution, not being in the least intimidated by their numbers; and dividing themselves into small bodies, they attacked the Europeans on all sides with such steadiness and courage, that they obliged them to retreat. The place where they engaged was so very rocky and unequal, that the Europeans could reap but little advantage from the superior discipline of their troops. The enemy by this time were well armed; for besides their own country weapons (which were by no means despicable), they had many others, which they had taken from the Europeans at the different times of their incursions, and in the management of which they were become tolerably expert. But they annoyed the Europeans mostly with their sharp-pointed sticks or poles (hardened in the fire, which they used both as darts and lances), which pierced the enemies targets, and even went through the closest coats of mail; and whenever they drew the foe into a hollow place, they made great havock, by rolling huge stones down upon them from the neighbouring precipices. The Europeans continued retreating till they came to a kind of natural fortress, near the sea-shore, where they made a stand, and posted themselves in such a manner, that the natives could not attack them but to great disadvantage. Diego de Herrera perceiving the great loss he had sustained in this engagement, and the consequent retreat, and considering that the whole force of the island was collected in that place to oppose him, resolved to send a detachment by sea to another part of the island, in order to make a diversion, and oblige the natives to divide their forces. Accordingly, in the night he sent Diego de Sylva with two hundred men, in three carvels, together with two officers experienced in these descents, and who spoke the Canary language. The

troops arrived at the port of Agumastel, and by day-break, being all safely landed, formed themselves in order of battle in the neighbourhood of Galdar, without being discovered by the Canarians, and marched forward till they came to a steep eminence covered with trees and bushes, which they were obliged to pass. The people of that part of the island having at length discovered the ships at anchor, and seeing strangers ascending the mountain, assembled themselves together to attack them; but observing the route the Europeans were taking, they let them alone for some time till they had gained the top of the ascent, when the natives immediately secured the pass by which they had gone up, and set fire to the bushes, to prevent their returning by that way to their ships. Diego de Sylva and his men finding themselves discovered, and their retreat effectually cut off, marched on and descended on the other side of the mountain into a plain near the village of Galdar, where they found a large place, enclosed by a stone wall (in which the natives used to assemble to feast, execute criminals, &c.) into which they retired for security. As soon as the natives perceived this, they gave a great shout, as they were used to do when they gained a victory, and immediately surrounded the place so closely, that the Europeans had no way to escape. They had continued two days and two nights shut up in this place, without any thing to eat or drink; and the number of the natives still encreasing, they found themselves quite destitute of all human resource, and therefore abandoned themselves to despair. In this condition they were, when the divine Providence sent them relief from an unexpected quarter.

## C H A P. XIII.

*Diego de Sylva and his Troops relieved out of their great Distress and Confinement at Galdar.*

**T**H E R E was a woman among the inhabitants of Galdar, a relation of the Guanarteme of that place, named Maria Lasirga. She had been a captive some time in Lancerota, but was sent back to her parents in Canaria, in exchange for an European prisoner. This woman spoke the two languages well, and being moved with compassion at the approaching fate of the Europeans, she came to the place in which they were inclosed, and seeing the two officers that accompanied Diego de Sylva in this expedition, she recollected them again, having been often at their houses in Lancerota. She declared, that the natives intended to put them all to death that night; and that there was not the least prospect of their escaping, but by surrendering at discretion to the Guanarteme, her uncle, whose generous temper (she said) she knew so well, that it was very certain he would release, and let them all return to their ships in peace. Moreover, she earnestly entreated them not to hold out any longer, but to submit immediately. The Europeans, sensible of their impending fate, and persuaded that they could be no losers by following Maria's advice, since nothing worse than death could ensue, which must inevitably have been their portion if they persisted longer in resisting, agreed to the proposal, and employed her to manage the business of reconciliation: demanding only of the Guanarteme to give his word to spare their lives, and they would  
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immediately surrender themselves into his hands. When Maria had delivered this message to her uncle, he assembled all the chiefs of the people to consider what was to be done, who were all at first against granting this request, being greatly incensed against the strangers, for the mischiefs they had done them in the frequent invasions of their island. But the Guanarteme of Galdar determined at all events to save them; and being much beloved and respected by the Canarians, soothed some, threatened others, and at length so wrought upon them all, that they agreed to spare the lives of the Europeans. The matter thus settled, the Guanarteme went to Diego de Sylva, and gave his word that neither himself nor the rest of the natives would do him or his followers any harm; upon which they delivered up their arms, and came out of the fortress. The Guanarteme then embraced Diego de Sylva, shewed him many tokens of friendship and compassion, conducted him to the village of Galdar, where he resided, and gave him and his troops both meat and drink, of which they stood in great need after so long an abstinence: and after they had refreshed themselves, the Guanarteme and Gayres, or Chiefs, of the village, together with a number of the natives, conducted them in safety to their ships. On their march they came to a very high and steep precipice, with a path so narrow that only one person at a time could descend: here Diego de Sylva and his men suspected that the natives had betrayed, and intended to throw them down headlong from the precipice: accordingly they intimated their suspicion to the Canarians, and accused them of a breach of faith. The natives, when they understood this, were extremely affronted: the Guanarteme, however, made no reply to this accusation, but desired Diego de Sylva to take hold of the skirt

skirt of his garment, and he would lead him down; he likewise ordered his men in the same manner to assist the Europeans; thus they all descended safe to the bottom, from whence was a road to the shore near where the ships lay at anchor. The Guanarteme and his people then gave them leave to embark, but complained much of their being suspected of so much baseness, as, after having plighted their faith for their safety, to entertain a design to destroy them. Diego de Sylva was at a loss how to express his gratitude to the Guanarteme for his humane and generous behaviour; and when he went on board made him a present of a gilt sword and a scarlet cloak, and to each of the Gayres a fine musquet: he then took his leave. The precipice and harbour have from that time taken the name of Diego de Sylva, in memory of this adventures. De Sylva and his detachment returned to Diego de Herrera at Gando, to whom they related the whole of what had befallen them; at which he was greatly astonished, and could not conceive whence these Barbarians had acquired such noble sentiments of valour and generosity. However, this did not prevent him from attacking the second time; but, upon being joined again by Diego de Sylva and his corps, marched forward with the whole of his forces, to give battle to the islanders. The Canarians on their side, far from being backward to engage, met them with great intrepidity, and a bloody battle ensued, in which the natives were worsted, and obliged to retreat, which they did step by step, without the least disorder. Many were killed and wounded on both sides; but the Europeans took some prisoners, among whom was a valiant chief named Mananidra, whom Diego de Sylva remembered to have seen at Galdar; and mindful of what he owed him, he went immediately



ately to Diego de Herrera, and earnestly entreated him to give this man his liberty, who at length granted his request, though not without great unwillingness. Diego de Sylva then sent him away, loaded with many valuable presents.

THE Portugueze employed in this expedition, seeing no prospect of speedily reducing the island, or of ending a war in which they were likely to receive no advantage, were greatly chagrined and discontented, and begged of their chief, Diego de Sylva, to allow them to return to Portugal. When Herrera was made acquainted with this murmuring among the troops, he thought it most expedient to make peace with the Guanarteme of Galdar, and return to Lancerota, where he delivered his daughter Donna Maria de Ayala to her husband, together with a great number of slaves of both sexes, that had been taken in sundry expeditions against the islands; with whom Diego de Sylva embarked, together with his troops, and returned to Lisbon, where he and his Lady Donna Maria were most graciously received by King Alonzo. From this marriage are descended the present Counts of Pontalegre in Portugal.

#### C H A P. XIV.

*Herrera makes another Expedition to Canaria, and builds a Fort at Gando.*

ALTHOUGH both Diego de Herrera and Donna Ignés Peraza had the reduction of Canaria greatly at heart, yet they laid aside all thoughts of accomplishing it by dint of arms; for, besides the departure of the Portugueze, their own vassals and the natives of the conquered islands

were



were heartily tired of so many unsuccessful attempts, and desirous of resting from the fatigues of war, in order to enjoy tranquillity at home with their families, and employ themselves in the more agreeable labour of cultivating their lands. These things considered, made Herrera think proper to go another way to work, which would require time and patience to accomplish and bring to maturity. For this purpose, accompanied by the Bishop, Don Diego Lopez de Yllefcas, he went with some ships to Gando, which he imagined to be the fittest place for his design. The islanders discovered his ships from the mountains, while they were yet at a considerable distance from the land, and by means of their signals instantly alarmed the whole island; when the main body marched to Gando, to wait the arrival of the Europeans: but seeing them approach peaceably and without arms, they held a conference with them, and heard their proposals. The Guanartemes and Faycas, or Priests, were present at this interview, which ended in establishing a firm peace and mutual intercourse of trade between the two parties. The Bishop and Herrera, under pretence of having a place of worship for such of their people as should come to trade in the island, obtained leave of the natives to build a fort at Gando. By this treaty Herrera was to have all the orchilla weed which the island produced, on paying only for the people's labour who gathered it: and, to remove all cause of distrust from the natives, he gave them twelve hostages as a security for the due performance of the treaty. The prisoners on both sides were by this peace to be set at liberty. The Europeans now began with all diligence to erect the fort, in which they received great assistance from the Canarians, who supplied them with plenty of timber from the mountains, and otherwise laboured,

ed for them in mixing lime and carrying stones, so that in a short time the fort was completed. It was spacious and well situated, being built on a high rock, the foot of which was close to the harbour. Herrera staid there some few days after it was finished; and, before his departure, took care to furnish it with a sufficient quantity of ammunition and provisions, leaving a good garrison, commanded by one Pedro Chemida, who was well known to and much beloved by the natives; with him he left orders, that, notwithstanding the treaty of peace, if a fair opportunity should offer of making himself master of the island, he should by no means neglect it: at the same time advising him, if possible, to divide the natives by fomenting quarrels and stirring up jealousies among them, so as to form a party in favour of the Europeans. After giving these honest and generous instructions, he departed for Lancerota, in company with the Bishop, highly pleased with the success of his project, of which he hoped soon to reap the most agreeable fruits.

## CHAP. XV.

*A Quarrel happens between the Canarians and Pedro Chemida.*

**N**OTWITHSTANDING the peace which had been so lately concluded and established between the Canarians and Herrera, Pedro Chemida, in compliance with his master's orders, sought a proper opportunity to make himself master of the island; and, to effect his design, he purposely did several things which he knew would be offensive to the natives, who thereupon complained to him of  
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not taking proper care to observe the several articles of the treaty which they had made with Diego de Herrera, and accused him of privately seizing and concealing certain noble Canarians, with a design to send them away from the island; but finding that Pedro Chemida gave no ear to their complaints, nor shewed the least inclination to redress their grievances, they departed, and resolved to watch an opportunity of being avenged on their oppressors. It happened soon after, that some of the Spaniards going carelessly out of the fort, the Canarians fell upon them, and killed five. Upon this Pedro Chemida complained to the Gaytes, or Chiefs of the island; who, in their turn, refusing to give him any satisfaction; he therefore resolved to do himself justice by force. This kindled the flames of war anew between the two nations, to the no small effusion of blood. The Canarians now perceived their error in having allowed the Spaniards to build this fort, which bid defiance to their united forces, and was moreover a very great scourge to them; for the Europeans making frequent sallies, used to carry off the cattle, take many of the natives prisoners, and afterwards retire to the fort, which always afforded them a convenient shelter, after having committed their depredations.

It happened soon after, that as some of the garrison were out on one of these marauding parties, the natives designedly drove some cattle in their way, as it were by accident, and thus drew them by degrees to a considerable distance from the fort, into an ambush that had been prepared for them; while another party of the natives was posted in such a manner as to cut off their retreat to the fort. On a signal concerted between them, those in ambush suddenly fell upon Chemida's men, and killed a great number of them, and the rest

rest, who upon this fled towards the fort, fell into the hands of the other party, who killed some of them, and took the others prisoners, so that not one escaped. The Captain Mananidra, who had the command of this enterprize, stripped the Europeans, both living and dead, of their cloaths, which he made one half of his own men put on, and placed the other half in ambush very near the fort; he then ordered some of the Canarians in their own proper habits to chace those dressed like Spaniards towards the fort. Pedro Chemida, and his men who remained there, seeing this pursuit, and believing their party was worsted, sallied out to the relief of their supposed countrymen, leaving the gates open; when the party who were in ambush perceiving this, rushed into the fort, while the disguised Canarians fell upon the Spaniards, and made them prisoners. After this manner was the fort of Gando taken; and lest another garrison should be sent from Lancerota, they burnt the wood of the fort, and razed the walls thereof to the ground; but as to the prisoners, they treated them, according to their usual custom, with gentleness and humanity. A small fishing bark at that time happened to be in the port, which sailed immediately and gave notice of the loss of the fort to Diego de Herrera and Donna Ignés Peraza, who were extremely grieved at finding their favourite project thus disconcerted: but Don Diego de Yllefcas, the Bishop, was afflicted beyond measure; for being now old, he lost all hopes of bringing the natives to the profession of the Romish faith, by which doubtless he hoped to acquire no small degree of honour.

THE taking of the fort of Gando manifestly shews what kind of people the Canarians were, and that they wanted neither courage or conduct in war. Plutarch, in his Life of Sertorius, relates,

lates, as one of the greatest exploits of that general, his taking a town in Spain by a stratagem of much the same nature with this of the Canarians in regard to the fort at Gando. The natives in the course of the long war between them and the Europeans, gave many signal instances of their warlike disposition; it is hard to determine whether they were more subtle in contriving stratagems, or obstinately courageous in the time of action. Among other contrivances they had to surprize the enemy, the following merits notice: they trained a great number of sea-gulls, which they kept in and about the villages near the sea-shore; and when they saw any barks approaching, they laid an ambush near one of those villages. The Europeans having experienced the subtlety of these people, never went ashore to carry off captives or to plunder, but they first carefully looked about them, and examined every corner where they imagined there might be people concealed, and never went far from their boats. Once a number of Spaniards from Lancerota landed, and seeing nobody near the shore, they ventured to go a small distance in land, where was a large village; upon the sight of which they were going to retreat, but observing sea-gulls flying about the houses, they concluded it to be uninhabited, so they went boldly up to it, when on a sudden the natives rushed from their hiding places, surrounded and made them all prisoners.

AFTER the taking of Gando, the Guanarteme of Telde, named Bentagoyhe, died, and left a son and daughter. One Doramas, reckoned the most valiant man in the island, and who had rebelled against his master, the Guanarteme of Galdar, gathered some of the chiefs of Telde together, and got himself declared Guanarteme of that district; which when he of Galdar heard, he was  
afraid



afraid that the life of his cousin, the son of Bentagoyhe, might be in danger, and therefore sent for him to come and reside with him in Galdar.

## C H A P. XVI.

*Diego de Herrera goes to Spain, to answer the Complaints made against him by his own People.*

**T**HE Europeans in the islands became every day more and more discontented and dissatisfied with Diego de Herrera, who obliged them, contrary to their inclinations, to go upon those hazardous enterprizes to so little purpose; but when they heard of the affair of Gando, and the captivity of Pedro Chemida, with his garrison and the twelve hostages, they lost all patience. Many of them went to the island of Madeira, in order to get a passage from thence to Spain, intending to lay their grievances before those who had power to redress them. The Canarians, after having made Pedro Chemida and his garrison prisoners, treated them extremely well, and regaled them with the best they had. Pedro was so well acquainted with their disposition, and managed them so artfully, as to persuade them that they had been the aggressors in the war, and had done wrong in razing the tower of Gando, insomuch that they called a meeting of the Guanartemes, Faycas, and principal people; at which it was agreed to send ten ambassadors \* to Lancerota, to make their excuses to Her-

\* The Canarians who were sent on this embassy to Lancerota were Acerayda, from Felde; Egenenaca, from Aguimes; Vildacane, from Tereda; Aridanny, from Aguerata; Saco, from Agaete; Achutindac, from Galdar;



Herrera and Donna Ignés Peraza for what had passed. These envoys embarked in a Lancerota vessel, and carried with them Pedro Chemida, his garrison, and the twelve hostages. When they arrived there, they waited on Diego de Herrera and Ignés Peraza, kissed their hands, asked their pardon for what they had done, and presented to them the prisoners and hostages. They were graciously received, kindly entertained, and all past offences were forgiven. A new treaty was then made, by which all the orchilla in the island appertained to Herrera, who on his part was to restore all the Canarians that were then in Lancerota and Fuertaventura. When the vassals of Diego de Herrera, who went to Madeira, heard of this peace (which was concluded on the 11th of January, 1476,) and of the return of the captives from Canaria, they wanted to return to their allegiance to their Lord, and enter again upon their former possessions; but Herrera would not so much as permit them to come upon the island of Lancerota. Upon which they went to Castille, and laid their complaints before their Majesties Don Ferdinando and Isabella, who gave orders to enquire into the affair, and that Herrera should be sent for, to answer the charges laid against him. Some time before this, Herrera had contracted his daughter, Donna Constanza Sarmiento, to Pedro Hernandez Sayavedra, a man of an illustrious family in Spain, and one of the Twenty-four of Seville, who advised his father-in-law to come over to Spain, to answer in person to the accusations laid against him. He followed this advice, and appeared at court, where he made a strenuous and good defence.

Galdar; Adeun, from Tamarafayte; Artenteyfac, from Artevirgo; Ahuteyga, from Artiacor; and Gurirugui-an, from Arucas.

But

But their Majesties, who had in view to add the three unconquered islands to the crown of Spain, pretended that Diego de Herrera was not able to make himself master of them by his own power, and that it was absolutely necessary they should be conquered, in order to bring the natives over to the Christian faith. Diego de Herrera and Ignés Peraza were by no means pleased with this proposal; however, they were obliged to comply, and received in lieu of all their right to Canaria, Tenerife, and Palma, five millions of maravedis \*, with the title of Count of Gomera for their eldest son. This transfer was made in the latter part of the year 1476.

## C H A P. XVII.

*Diego de Herrera and his Son-in-law, Pedro Hernandez Sayavedra, go over to Barbary, to succour the Castle of Mar Pequeno.*

AFTER the cession of the three islands to the crown, Diego de Herrera returned to Lancerota, and brought with him his son-in-law Don Pedro Hernandez Sayavedra, to consummate his marriage with his daughter Donna Constanza. When the feasting and rejoicings on that occasion were over, Herrera and his son-in-law determined to go over to Barbary, to succour the castle of Mar

\* Five millions of maravedis is a sum not exceeding three thousand pounds sterling; but as in those days America was not discovered, and there was little commerce in Spain, I dare say that sum was then at least equal in value to thirty thousand pounds sterling at present.

Pequeno\*, which Herrera had built on that coast, opposite the island of Lancerota, and which was then besieged by the Sheriff†, with an army of ten thousand foot and three thousand horse. They accordingly embarked seven hundred men, with the utmost expedition, on board five ships, and soon after arrived before the castle; which when the Sheriff understood, he raised the siege, and Herrera returned with Sayavedra to Lancerota.

SOME time after, a Moor, of about thirty years of age, called Helergut, came to the castle of Mar Pequeno, desiring to be made a Christian. This man told the Governor, Christopher Tenorio, that if Herrera would return to Barbary with his forces, he would shew him where he might make a valuable prize. Upon this the Governor sent him over to Lancerota, where he was kindly received and entertained by Herrera, who, according to his desire, caused him to be baptized by the name of Juan Camacho. This man persuaded Herrera and his son-in-law to return with a con-

\* Where this castle stood I know not, but suppose it might be somewhere about the mouth of the river called by the Arabs Wad-noon; for in some of our old sea-charts of the coast of Barbary, and the Canary Islands (which are very incorrect) there is a place on the coast of Barbary, opposite to the Canary Islands, called Mar-piveno, which I take to be a corruption of Mar Pequeno.

† This Sheriff could not be King of Morocco; because it was in the year 1519, before the two brothers, the Sheriffs, killed Muley Nazar Buchentuf Elenteta, the then King of Morocco, and reigned in his stead. It is probable he was one of the Sheriffian family, which lived not far distant from the Castle of Mar Pequeno, at a place called Tigumadert, in the province of Dara. As in my Author's time the Kings of Morocco were styled Sheriffs, he might imagine they were always so called.

siderable force to Mar Pequeno; from whence they set out and marched towards Tagaost, till they came to a place where was an Adouar, or company of Moors dwelling in tents, whom they approached unperceived; and then giving the cry of St. Iago \*! (or St. James) suddenly attacked them, and took one hundred and fifty-eight prisoners, men, women, and children included, with whom they returned to the castle. Juan Camacho served as their guide in this expedition, as he did in all those which they afterwards undertook to the coast of Barbary, being no less in number than forty-six. In these they seldom failed of success, never returning without a considerable number of prisoners.

My author says he knew this Moor, and had often heard him relate his adventures. He died at last peaceably in his bed, at Lancerota, in the year 1591, aged one hundred and forty-six years. The Bishop and General of the islands being then in Lancerota, wrote an account of this man's life; by which it appeared, that notwithstanding his great age, he walked perfectly upright, and could see clearly till the time he was taken sick and died. Two years before his death he married a Moorish girl of twenty years of age, by whom he had a son, at least it was generally supposed to be his.

THE Spaniards concerned in these expeditions to the coast of Barbary were not, however, all so fortunate as the renegado Camacho; and Sayavedra was in particular a sufferer, for a natural son † of

\* This is a signal used by the Spaniards when they are going to make an attack, or fall on the enemy; St. Iago (or St. James) being the tutelar saint of Spain, as St. George is of England.

† My author does not mention this young man's captivity; but from his name, and the time when he was taken

of his, a youth of great merit, being taken by the Moors, died in captivity at Fez, whose story is thus related by Diego de Torres, in his History of the Sheriffs: "When this tyrant (the Sheriff) chose New Fez for his residence, he ordered his treasure, his children, his wives, and his slaves to be brought thither. Among the last there was one named Alonzo Perez de Sayavedra, son of the Count of Gomera by a Moorish woman, his captive, who was a relation of the Sheriffs. He was a young man of great courage, and so perfectly versed in the Arabic and other languages spoke in this country, that I have heard the Sheriff declare, that few or none of the natives of Barbary spoke them so well. Besides these qualifications, he possessed one of a more noble and praise-worthy nature, namely, an inviolable regard for, and attachment to his religion. But before I say any thing on this head, I shall relate in what manner he became a slave to the Sheriff. When he was a youth, he was concerned with some inhabitants of the Canary Islands in making several descents on the country of the Azanaga Moors; and having taken some prisoners, he came to the port of Tahagoz, and sent to the governor for a safe-conduct, in order to treat for the ransom of the captives; which the Governor granted, but at the same time sent an express to the young Sheriff, who was then at Tarudant, informing him that Alonzo Perez de Sayavedra was

taken by the Moors, I am persuaded he is the same Sayavedra who is mentioned in Diego de Torres's History of the Sheriffs.



“ at the port, with a safe-conduct, treating a-  
“ bout the ransom of some prisoners. The  
“ Sheriff, being irritated against Sayavedra on  
“ account of the many incursions he had made  
“ upon his country, resolved to make himself  
“ master of his person, while he thought him-  
“ self secure under the faith of the passport.  
“ With this design he ordered some Zabras,  
“ or large boats, to be armed and manned at  
“ Aguer\*, in order to seize him on board his  
“ ship: accordingly they boarded her in the  
“ night-time, and made all the Spaniards that  
“ were in her prisoners. Alonzo Perez de Say-  
“ avedra was brought before the Sheriff, who  
“ insulted him with reproaches, and ordered  
“ him to be fettered with chains of seventy  
“ pounds weight; and he remained a slave till  
“ his death, which happened six-and-twenty  
“ years after. The Sheriff, considering him as  
“ his kinsman, treated him with some respect;  
“ but being apprehensive of his enterprising ge-  
“ nius, would not on any account permit him  
“ to be ransomed. In his necessities he was  
“ often visited and relieved by the Governors,  
“ and by the relations of the Sheriff’s mother.  
“ The King always allowed him a better sub-  
“ sistence than he did the rest of his slaves:  
“ moreover, he was one of the best players  
“ at chess in all Barbary (and the Moors value  
“ themselves much on their dexterity at this  
“ game), insomuch that by chess and making  
“ of fringes, he made a shift to maintain himself  
“ comfortably: at making these latter especially,  
“ he was so expert, that all people of rank were  
“ fond of wearing those of his manufacturing.

\* Called by the Europeans Santa Cruz.



“ In the year 1545, when the Sheriff was go-  
 “ ing against Fez, he endeavoured to persuade  
 “ Sayavedra to turn Mahomedan, alledging that  
 “ Mahomedanism was the only true religion,  
 “ and that alone by which he could be saved:  
 “ in short, that if he would embrace the  
 “ Mussulman faith, he would give him his li-  
 “ berty, and one of his daughters in marriage,  
 “ with the title of Alcayd of the Alcayds (i. e.  
 “ the Governor of the Governors). Sayavedra  
 “ heard him patiently, and then, like a true  
 “ Christian Knight, he answered the Sheriff,  
 “ That although he was sensible that during his  
 “ captivity he had received many favours from  
 “ him, and that the offers he now made him  
 “ were very considerable, yet had they no weight  
 “ in his mind, he being determined to suffer a  
 “ thousand deaths, rather than abandon the  
 “ faith of Jesus Christ, and turn Mahomedan.  
 “ The Sheriff was vexed at this answer, but  
 “ never after desired him to change his religion.  
 “ At last he brought him to Fez, where he  
 “ ended his days.”

THE  
HISTORY  
OF THE  
DISCOVERY and CONQUEST  
OF THE  
CANARY ISLANDS.  
BOOK SECOND.

CHAP. I.

*Of the Etymology of the Word Canaria.*

**I**N the foregoing book we find that John de Betancour named this island Gran Canaria, adding the epithet Grand to its former name Canaria. He did not this on account of its size (for it is not the largest of the Canary Islands), but because of the strength, courage, and number of its inhabitants, who baffled all his attempts to subdue them. But how it came by the name Canaria is not easy to determine; for since those islands were known by the name of the Fortunate Islands, this has always retained its proper name, Canaria. Pliny says, that this island was named Canaria on account of its abounding with dogs of a very large size, two of which were presented to Juba, King of Mauritania. This opinion, however, seems to want foundation; for it is natural to suppose that these

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these dogs would have increased greatly since Pliny's time, whereas, on the contrary, when the Europeans came to Canaria they found not any dogs on the island. Other authors (among whom are Francisco de Tamara, in his Customs of all Nations; and Homara, in his General History of the Indies) affirm that this island is called Canaria from the natives eating, like dogs, raw flesh in great quantities: but this assertion is false; for the natives eat flesh very moderately, and never raw. It is true, indeed, they only half roasted it; and the reason they gave to the Spaniards, at the time of the conquest, for this kind of cookery was, that the juice of the meat is its substance, consequently the best and most proper nourishment for men.

My author gives two opinions concerning the name Canaria, which indeed appear more probable than either of the foregoing.

THE first is, that in Canaria there are a great many thorny bushes, which bear fruit of a red colour, called in Latin *Uva Canina*, i. e. Dog's Grape. Those who discovered this island in the time of the Romans, seeing such a number of those bushes, might from them name the island Canaria.

THE second opinion is, that it is named Canaria because it abounds with an herb, called in Latin Canaria (but in the Castillian language, *Triguera*) which the dogs eat in the spring, to cause themselves to vomit or purge. When people send their horses to the field to graze, they take care to prevent their feeding in places where much of this herb grows, as it causeth a great increase of blood in them, and that so suddenly as to subject them to danger of suffocation. He adds, that in the skirts of Mount Atlas, in A-

frica, there is a tribe of Africans called Canarios, who perhaps first discovered and peopled this island, and called it after their own name. But after all those opinions, he does not inform us what name the natives called the island by, which is certainly a great omission; however, by his manner of treating the etymology of the name, it is to be supposed he took it for granted that they themselves called their island Canaria.

PLINY makes mention of a people called Canarii, who dwelt beyond Mount Atlas \*, and bordering upon the country of the Peroesi Ethiopians.

PTOLEMY the geographer calls Cape Blanco, in Africa, or some other cape on that coast, fronting the Canary Islands, Gannaria Extrema: and the Blacks, who now live on the banks of the river Senegal, call all that country between that river and Mount Atlas, Gannar. Formerly they knew more of it than at present, which I shall have occasion to prove in the description of that country.

FROM this similitude of names one would be naturally led to believe that the natives of the island Canaria and those of the neighbouring continent of Africa, were one and the same people. For Pliny was certainly misinformed when he related, that the Canarii bordering upon the Peroesi Ethiopians, were so called from their living in fellowship with dogs, and sharing with, and devouring like them, the bowels of wild beasts.

\* This country is that part of Africa adjacent to the Canary Islands.

## C H A P. II.

*Of the ancient Inhabitants of Canaria, their Manners and Customs.*

W H E N the Europeans came first to Gran Canaria, that island was supposed to contain no less than fourteen thousand fighting men; but a great sickness or plague prevailing amongst them some time after, it swept away two thirds of the inhabitants. They were of a dark complexion, like the natives of Lancerota and Fuertaventura, well proportioned, and of a good stature; active, warlike, chearful, good-natured, and strictly faithful to their promises, insomuch that they considered a lye as the greatest of crimes. They were very fond of hazardous enterprizes, such as climbing to the top of steep precipices, to pitch poles of so great a weight, that one of them was a sufficient burden for a man of common strength to carry on level ground. The Spaniards affirm that the devil assisted them in placing these poles, that others, attempting the like, might fall down headlong and be destroyed. My author says, he believes this to be true; and that the devil appeared to them in the shape of an animal resembling a shock dog, and sometimes in other figures, which the natives called Tibicenas.

THE Canarians had nobility among them, who were distinguished from the vulgar by the peculiar cut of their hair and beards. It was not sufficient to entitle a man to nobility, that he was the offspring of noble or rich parents; but

he was to be formally declared noble by the Faycag, a person of great rank, and next in dignity to the Guanarteme, whose business it was to decide differences among the natives, and regulate the ceremonies of their religion: in short, he was a priest, and acted also as a judge in civil affairs. Their manner of conferring nobility was very singular: at a determined time of life, the son of a nobleman let his hair grow long; and when he found he had strength sufficient to bear the fatigues of war, he went to the Faycag, and said, "I am such an one, the son of such a nobleman, and desire to be ennobled also." Upon which the Faycag went to the town or village where the young man was brought up, and there assembled all the nobles and others of that place, whom he made to swear solemnly by Acoran, their god, to declare the truth concerning him. He then asked them, if they had ever seen the youth demean himself so far as to dress victuals or to go into the folds to look after sheep or goats, and whether he was ever known to milk or kill them: if they knew any thing of his stealing cattle, or forcibly taking them away from their owners in time of peace: whether he was any way discourteous, ill-tongued, or guilty of any indecent behaviour, especially to women. If to these questions they all answered in the negative, then the Faycag cut the youth's hair in a round form, and so short as not to hang beneath his ears; then giving into his hand a staff or pole called Magade, declared him noble. But, on the other hand, if the standers-by could charge him with any of those things, of which the Faycag had interrogated them, and bring sufficient proof thereof, then instead of being declared



declared noble, the Faycag shaved his head, and sent him away in disgrace, by which he was rendered incapable of nobility, and remained ever after a plebeian.

IN their wars, they held it as base and mean to molest or injure the women and children of the enemy, considering them as weak and helpless, therefore improper objects of their resentment: neither did they throw down or damage the houses of worship.

THE weapons used by the Canarians in war, were clubs, which they called Modagas; and sharp-pointed poles, hardened by fire, and these they named Amodagas. But after the Europeans began to invade their island, they made targets, in imitation of theirs; and swords of Te-a or pitch-pine, the edges of which were hardened by fire, and tempered in such a manner that they cut like steel.

BESIDES these, they had many other weapons, taken at different times from the Europeans, and which they carefully preserved, and made good use of, in the day of battle.

BUT their chief strength lay in the before-mentioned Amodagas or wooden spears, and stones, which they threw with great force and dexterity.

THEY had public places set apart for fighting duels, in which were eminences or stages, raised for the combatants to fight on, that they might be the more easily observed by all the spectators. When a challenge was given and accepted, the parties went to the Council of the island, called in the Canarian language Sabor, (which consisted of twelve members called Gayres) for a licence to fight, which was easily obtained. Then they went to the Faycag to have

this licence confirmed ; which being done, they gathered together all their relations and friends, not to assist them (for those people looked on with the same composure as if the combat had been between two beasts\*), but to be spectators of their gallantry and behaviour. The company then repaired to the public place, or theatre, where the combatants mounted upon two stones, placed at the opposite sides of it, each stone being flat at top, and about half a yard in diameter. On these they stood fast without moving their feet, till each had thrown three round stones at his antagonist. Though they were good marksmen, yet they generally avoided those missive weapons by the agile writhing of their bodies. Then arming themselves with sharp flints in their left hands, and cudgels or clubs in their right, they drew near and fell on, beating and cutting each other till they were tired; when the parties, by consent, retired with their friends to eat and drink, but soon after returned to the scene of action, and renewed the engagement, cudgelled and cut each other with great dexterity as before, until the Gayres called out, Gama! Gama! (i. e. Enough! Enough! or, Giver over!) when they immediately left off, and ever after remained good friends.

If during the time of the combat, one of the parties happened to break his cudgel, then the other immediately desisted from striking, and so the dispute ended, and the parties were re-

\* The Spaniards, and many other Europeans, when they challenge, do not fight in earnest before a multitude of spectators, like the English when they box publicly in the streets; therefore my author (being a Spaniard) makes the above remark.

conciled, neither of them being declared victor. Those duels were generally fought on public festivals, rejoicings, or such like occasions, which drew together a great concourse of people, when the combatants had an opportunity to display their dexterity, strength, and valour. These spectacles made a great impression on the minds of the youth, exciting in them a spirit of emulation to excel in gallant feats. If either of the combatants happened to be deeply wounded, they beat a rush till it became like tow; and dipping it in goats butter melted, applied it to the wound, as hot as the patient could bear it: the older the butter was, the sooner it effected a cure.

### C H A P. III.

*Of their Marriages, Manner of educating their Children, of their Worship, their Oaths, and their Habits.*

NONE of the Canarians had more than one wife, and the wife one husband, contrary to what some misinformed authors affirm. When the parents were inclined to marry their daughter, they set her apart thirty days, during which they fed her with large quantities of milk and goffio, in order to fatten her; for they imagined lean women were less capable of conceiving children than those who were fat. It has also been said, that the night before the bride was presented to her husband, she was delivered to the Guanarteme, who, if he did not chuse to lie with her himself, gave her to the Faycag, or

or to some other noble person of his intimate acquaintance, to enjoy her : but the present natives deny that such a custom ever existed among their ancestors. They were very careful in the education of their children, and never failed to chastise them when they did amiss. It was also customary to propose two of the youth as examples for the rest, the one of virtue, the other of vice; and when a child did any thing to displease its parents, they told it that such an action was like those of the person set up as a bad example; on the other hand, when it did any thing praise-worthy, it was commended, and told that such behaviour was amiable, and resembled that of the good person. This sort of instruction had the desired effect, by raising the spirit of emulation among the youth to excel in virtuous actions.

THE Canarians had among them religious women, called Magadas, a number of whom lived together in one house. There were many of those houses in Canaria, which were held sacred; and criminals who fled to any of them, were protected from the officers of justice. The Magadas were distinguished from other women by their long white garments, which swept the ground as they walked. The convents or houses in which they dwelt were called Tamoganteen Acoran (i. e. houses of god); but houses of worship were called by the Canarians Almogaren (i. e. temples or holy houses); they were daily sprinkled with the milk of goats from whom they did not take the kids, and which were set apart for giving milk for that purpose. They held that this Acoran dwelt on high, and governed every thing on the earth. They adored him by putting their hands together, and lifting them towards heaven.

IN the island there are two rocks; one in the district of Galdar, named Tirmac; the other in Telde, called Vinicaya \*. To these rocks they went in procession in times of public calamity, accompanied by the religious women called Magadas, carrying in their hands branches of palm-trees, and vessels filled with milk and butter, which they poured on the rocks, dancing round them, and singing mournful songs like dirges, or what the Spaniards call *Endechas*; from thence they went to the sea-side, and all at once and with one accord struck the water forcibly with their rods, shouting together at the same time with a very loud voice. Their division of time was not by days, weeks, and years, as with us, but they reckoned by moons.

THE habit of the Canarians was a tight coat, with a hood to it like that of a Capuchin Friar; it reached down to the knees, and was girded about the waist with a leather strap or girdle. This garment was made of a sort of rush, which they beat until it was quite soft like flax, and then divided the filaments and wove them together. Over this they wore cloaks of goat skins, with the hairy side outwards in summer, and inwards in winter. They also wore caps made of the skins of goats, taken off almost entire, which they placed in such a manner on their heads that they had a goat's beard hanging under each ear, which they sometimes tied under the chin. All these garments were neatly sewed and painted, and in every other respect much more curious than those of the natives in the other islands. Some wore bonnets of skins, a-

\* They swore by these rocks, and those oaths were very solemn.

dorned with feathers. Their shoes were made of raw hides, like those in Lancerota and Fuertaventura.

THEY had public houses, or rooms, in which they assembled to dance and sing. The Canarian dance is still in use in these islands, and is called Canario: its step is quick and short. Their songs were either dirges or amorous sonnets, set to grave and plaintive tunes.

#### CHAP. IV.

##### *Of their Punishments, Employments, and Manner of living.*

THE Canarians were remarkable for their good government, regularity, and strict administration of justice. When a man committed a crime deserving of death, they apprehended him and put him in prison, where he was tried, and immediately upon conviction they led him to the place of execution, which was the same where they used to feast, wrestle, and fight duels. Here the delinquent was stretched on the ground, and his head placed on a flat stone; then the executioner, who was a man set apart for that office, taking up a large heavy stone, and lifting it as high as he could, he suddenly let it fall on the criminal's head. But for crimes that were not worthy of death, they used the Lex Talionis, eye for eye, tooth for tooth, &c.

NONE of the Canarians exercised the trade of a butcher except the dregs of the people. This employment was accounted so ignominious,



ous, that they would not so much as allow one of that profession to enter into any of their houses, or to touch any thing belonging to them. It was made unlawful for the butchers even to keep company with any but those of their own profession; and when they wanted any thing of another person, they were obliged to carry a staff with them, and point at what they wanted, standing at a considerable distance. As a recompence for this abject state, the natives were obliged to supply the butchers with every thing they had occasion for. It was not lawful for any Canarian, except the butchers, to kill cattle: when any person wanted his beast, &c. to be killed, he was obliged to lead it to the public shambles, but was not allowed to enter himself; and this prohibition extended even to the women and children.

THE houses in Gran Canaria were built of stone, without cement, but so neat and regular that they made a beautiful appearance. At the top they laid wooden beams or rafters, very close to each other and covered them with earth. The walls of these houses were very low, and the floors sunk lower than the level of the ground on which they stood, being so contrived for the advantage of warmth in the winter season. Their beds and bedding were goat skins dressed in the hair, after a most curious manner. Their other furniture consisted of baskets, and mats of palm-leaves and rushes, made extremely neat, and very ingeniously wrought. There were among them people whose sole occupation was to build houses and manufacture mats, &c. The women in general were employed in painting and dying; and in the proper season they very carefully gathered the flowers, shrubs, &c. from

from which they extracted the several colours. The threads they used for sewing and other purposes were made of the springy nerves or tendons of the loins of sheep, goats, or swine, with which they were supplied by the butchers. These they first anointed with butter, and afterwards prepared by fire in such a manner that they could split them into fine threads at their pleasure. Their needles were made of bone, and their fish-hooks of horn. All their vessels used in cookery were made of clay, hardened by the sun, which they called Ganigos. Their wealth consisted chiefly in goats, which they called Aridaman; and some sheep, which they called Taharan: they had also hogs, which they named Taguacen. Their common food was barley-meal roasted, which they called Goffio, and eat with milk or goats flesh. When they made a feast, they dressed this latter with hog's lard or butter, and this dish they called Tama-zanona. Their barley, which they called Asamotan\*, they ground with a hand-mill. The following is the manner in which they ploughed their lands; about twenty people assembled together, each having a wooden instrument (not unlike a hoe) with a spur or tooth at the end of it, on which they fixed a goat's horn; with this they broke the ground, and afterwards took care, if the rain came not in its proper season, to moisten it with water, which they brought by canals from the rivulets. The women gather-

\* I have reason to believe that by my author's negligence these two words are transposed; Tama-zanona signifying Barley, and Asamotan, the above-mentioned dish. I shall have occasion to treat of this more fully hereafter.

ed in the corn, of which they reaped only the ears: these they threshed with sticks, or beat with their feet, and then winnowed in their hands.

THEIR only fruits were vicacorras, mocanes \*, and wild dates; and some time before the conquest of their island, they had figs: green figs they call Archormase, and dried ones Tehaunen. Their poor lived by the sea-coast, chiefly on fish which they caught in the night-time, by making a blaze on the water with torches of pitch-pine. In the day-time, whenever they discovered a shoal of sardinas, a small fish resembling herrings or pilchards, a great number of men, women, and children waded into the sea, and swimming beyond the shoal, chased the fish towards the shore; then with a net, made of a tough kind of rush, they inclosed and drew them to land, and there made an equal division of their prize: in doing this, every woman in the company who had young children, received a share for each; or if she happened to be with-child, she received a share for the child in her womb.

WHEN any of their nobles died, they brought out the corps and placed it in the sun, took out the bowels and entrails, which they washed, and then buried in the earth: the body they dried, and swathed round with bandages of goat skins, and then fixed it upright in a cave, cloathed with the same garments which the deceased wore when alive. But if no proper cave was at hand, they carried the dead body to one of those stony places now called Mal Paices, where, levelling the ground and fixing the small loose stones,

\* See the Description of the Canary Islands.

they made a coffin of very large ones, placed so as not to touch the body; then they took another large stone, two yards in length, wrought into a round form, and with this they closed the coffin, and afterwards filled up the nich between the top of the round stone, and the outer part of the sides of the coffin with small stones, in so neat a manner, that every one who beholds them, must be surpris'd at the ingenuity of this people. Some of their dead bodies were put into chests, and afterwards deposited in a kind of stone sepulchres. There were certain persons among them whose profession it was, and who were set apart for the purpose of preparing the dead bodies burial, and making up the tombs.

THE lower class of people were buried in the Mal Paices, in holes covered with dry stones; and, excepting those bodies which were placed upright in the caves, all the others were laid with their heads towards the north.

## CH A P. V.

*Of the Government of Gran Canaria, and of the famous Princes who ruled in that Island.*

THE natives of Gran Canaria were more polished and civilized than those of the other islands. At the time of the conquest of the island, they were governed by two Princes; but before they were ruled by Captains, or heads of tribes, who presided over small circles, like parishes; each tribe was confined to its own district, and not allowed to graze its flocks on the grounds of another tribe.

IN the division of Galdar, which is the most fertile part of the island, lived a virgin Lady, called Antidamana, of great worth and merit, who was held in high esteem by the natives, who had such an opinion of her judgment and prudence, that they frequently applied to her to determine their differences, and never appealed from her decisions; for she would not suffer the party, against whom she had given the cause, to depart, till she had first convinced him of the justice of the sentence; which she seldom failed to do by the force of her eloquence, and the high character she bore for equity. After some years, the nobles (chagrined at seeing the deference paid to this woman) thinking the business of a judge or arbitrator belonged more properly to their sex, persuaded the people no longer to refer their causes to her decision, or to regard her sentences. When she found this, and perceived herself disregarded and despised, it stung her to the quick, especially as she had in a manner spent the prime of her life in the service of the public, who had now most ungratefully deserted her. Being a woman of quick sense and clear understanding, she did not vent her resentment in vain complaints, but went to one Gumidase, a Captain of one of the districts, who was reckoned the most valiant and prudent of all the nobles of Canaria, and had great influence over the people. This nobleman lived in a cave, which at present is called the House of the Knight of Facaracas; to whom she related all her grievances, and proposed a match between them, to which Gumidase readily consented, and they were accordingly married soon after. Gumidase now sought various pretences to make war upon the other Captains, and proved victorious

over.

over them all; so that at length he became King of the whole island. He had by his wife Antidamana, a son named Artemis, who succeeded his parents in the government of the kingdom, reigned in the island at the time of John de Betancour's invading it, and lost his life in a battle near Aguimes, as already mentioned. He left two sons, who shared the island between them: one of them, called Bentagoyhe, was King of Guanarteme of Telde; the other, whose name was Egonayche Semedan, was Guanarteme of Galdar. It was agreed between them, that the Council of the twelve Gayres, called Sabor, should be held in Galdar, which had been the place of their father's residence; and that the Guanarteme of Telde, with his Gayres, should give their attendance there. But Bentagoyhe, who was of a proud and haughty disposition, being possessed of a larger tract of land and a greater number of vassals than his brother, thought it beneath him to attend the Council at Galdar; and raising an army of ten thousand men, made war upon Egonayche, in order to make himself sole master of the island. Although Egonayche Semedan could not muster above four thousand men, yet he made head against his brother; and, notwithstanding the superiority of his numbers, proved a match for him; for the Galdarans were courageous veterans, and had many brave nobles to command them: besides, their country could not be easily invaded, by reason of the ruggedness of its mountains and passes. Each Guanarteme had six Gayres, who were chosen from among the people, on account of their prudence and valour, to sit in the Council, and administer the affairs of government. Those of Telde were called Mananidra, Nenedra, Ven-



Ventayhey, Ventagay, Guarinayga, and Autindana: the Gayres of Galdar were Adargoma, Tazarte, Doramas, Terama, Dayfa, and Caytafa. A line drawn from the villages of Tamarazeyte, crossing the island towards the village of St. Nicholas, where dwelt the people of Arganegui, was the boundary betwixt the districts of Galdar and Telde.

ADARGOMA was the most powerful Gayre of the district of Galdar, as was Guarinayga of that of Telde, both having very large flocks of sheep and goats. It happened once that their shepherds or servants quarrelled about the pasture, and carried their complaints to their respective master or chief. Adargoma and Guarinayga met to settle the difference, when, as they could not agree in opinion, they agreed to determine it by a wrestling match in the following manner, namely, that which ever side should get the victory, the conquered party was to submit to the decision of the conqueror. This being agreed, they stripped and began to wrestle. Adargoma was much stronger than his antagonist, but this latter on the other hand excelled greatly in skill and dexterity, so that the issue of the contest remained for a long time doubtful; at last skill prevailed over force, and Adargoma was fairly thrown to the ground beneath his antagonist; but nevertheless, having the advantage in strength, grasped Guarinayga so closely, that, like Hercules in a like contest with Anteus, he almost squeezed the marrow out of his bones. Guarinayga, finding himself pressed in such a manner that his breath was almost gone, said to Adargoma, Do not kill me; I acknowledge I am vanquished, and submit. Upon which Adargoma released him, and they afterwards settled

tled the boundaries of their pasture in an amicable manner. When Adargoma's friends enquired of him concerning the event of the combat, he answered that Guarinayga was the victor; and when the same question was put to Guarinayga, he replied that he had been vanquished by Adargoma: so that until the Europeans came to the knowledge of this affair, from the relation of the parties concerned, it remained a secret among the natives. This Adargoma was eminent for performing wonderful feats: it is said of him, that the strongest man in the island could not prevent him from carrying a vessel full of water to his mouth, and drinking out of it, without spilling one drop. He was of middle stature, but very broad shouldered; his name, Adargoma, signifies, in the Canary language, Shoulders of Rock.

AMONG the famous men in the district of Galdar, was one Taycayte, which name in the Canarian language implies, an Unshapen Body, and Atacayte, Stout Heart: the women, on account of his uncouth figure, named him Arabisenen, i. e. Savage. The next in repute was Doramas, so called from the uncommon width of his nostrils, Doramas in their language signifying Nostrils: he was a man of small size, but possessed of great strength.

HUANE BEN or Guanaben, and Caytasa, were great wrestlers. These two happening to be together on some public occasion, challenged each other to a wrestling match, which was held in the presence of the Canarians who assembled as spectators. The dexterity of the two competitors was so equal, that it was a long time before either appeared to have any advantage over the other, till at length the spectators parted

ed them. But Guanaben perceiving that his antagonist's strength was not weakened by the fatigue of the combat, and conscious that his own was not sufficient to permit him to engage a second time, called out to Caytafa, and said, "Are you able to perform what I am going to do?" Upon the other's answering in the affirmative, he immediately ran to the top of a high precipice, from whence he threw himself down headlong. Caytafa disdaining to be outdone by him, followed his example; and thus they both perished together. From this action, some misinformed authors (among whom is Francisco de Gomara, in his History of the Indies) imagined that the Canarians had a custom of throwing themselves down from precipices.

MANANIDRA, who was taken prisoner by Diego de Herrera, as before related, was also a person of great fame. It is said of him, that whenever he was about to engage in battle, he was seized with an universal trembling, not through fear, but a fury and eagerness to engage. Alonzo de Lugo, of whom we shall have occasion to speak hereafter, seeing Mananidra in such a condition, asked him why he trembled? his answer was, Well may the flesh tremble and recoil at the dreadful perils which the heart proposes to lead it into.

## CHAP. VI.

*Certain Inhabitants of the Island of Majorca visit Gran Canaria some time before the Arrival of John de Betancour.*

**I**T has been already observed, in the beginning of this History, that Don Luis de la Cerda intended to go in quest of the Fortunate Islands, and for that purpose had fitted out some ships in the ports of the kingdom of Arragon; but his death, which happened just as things were got ready for that expedition, put a stop to the voyage. Nevertheless, it seems that some of those ships, or others from Catalonia or Majorca, sailed in quest of the islands at that very time; of which we have no other account than from the relation of the natives, and what may be collected from their old songs, in which some account of those Majorcans is given. By comparing their different traditions of this affair, and arranging them in order of time, it appears to have been as follows: some ships, the crews of which were Majorcans, anchored in the bay of Gando, between Aguimes and Telde, where the people came ashore to refresh themselves after the fatigue of the voyage. At that time there were none of the inhabitants near the shore; for the natives, being unaccustomed to the visits of strangers, lived in an unguarded manner, not thinking they had any thing to fear from the sea. The Majorcans seeing no living person near, imagined the island to be uninhabited; and therefore advanced, without fear or circumspection,

cumspection, towards the villages of Telde and Aguimes, a league from the port. Here they were first perceived by the natives, who, surprised at the appearance of strange people on their island, gathered together, attacked the Europeans with sticks and stones, and wounded several of them. The Majorcans attempted to make some resistance ; but as the number of the natives greatly exceeded theirs, these last were all made prisoners and carried to Telde. When those in the ships found what had happened, they, without waiting to see the issue, set sail, and never appeared there again ; so that no account could be given of them.

FROM Telde they dispersed the prisoners all over the island, and treated them well, according to their custom, for the Canarians excelled perhaps all other people in greatness of spirit and generosity to those whom they vanquished. The Majorcans in return did every thing they could to gain the esteem and favour of their new masters, by which means a strict friendship was soon contracted between them. It happened that some of those Majorcans and Arragonians were good artificers ; they built houses, and painted them elegantly with the colours which they extracted from certain herbs and flowers which grew upon the island. They also fitted up neat apartments in caves, which remained entire long after the conquest of the island. In the number of those who were taken prisoners, were two priests, who were greatly respected by the natives. These fathers built two neat hermitages, of stone without cement, one of which they called St. Catherine's, in which they placed three images, one of the Virgin Mary, another

ther of St. John the Evangelist, and the third of Mary Magdalen. The other hermitage stands near Gaete, and is called St. Nicholas's, whose image is placed there. Some years after this, the island was visited with a long and severe famine; upon which the Council secretly agreed to destroy the Majorcans, in order to be eased of the burden of their maintenance; which cruel and barbarous resolution they were in some measure induced to take by the scandalous behaviour of the strangers themselves. My author does not say what crimes they were guilty of, but seems to insinuate that they had made some attempts of an heinous and unnatural kind upon some of the natives, which rendered them most detestable in their sight, as they were utter strangers to such abomination. Upon a set time, according to the determination of the Council, they massacred them all except the two Friars, who being much in favour with the people, were carried to the top of a high mountain, in which was a deep pit or cavern, into which they cast them headlong. This cavern was so deep that no person knew where it ended; but after some days, part of the dress of these Friars was cast upon the sea-shore, which caused the natives to conclude that the cavern had a communication with the sea. This mountain is in the district of Ginamar, half a league from the sea-shore in the road to Telde, where stands a hermitage, dedicated to our Lady of the Conception. It was these Majorcans who first brought figs to Gran Canaria, which they planted, and the fruit being agreeable to the natives, they planted more; so that there were soon a great number of fig-trees growing in the island. At the time



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of the above-mentioned famine, the Canarians agreed to kill all the female infants that should afterwards be brought forth, except the first-born. This cruel decree was made in order to lessen the number of inhabitants in the island. But it did not continue long in force, for it pleased God to visit the island with a long and grievous pestilence, which carried off two thirds of the inhabitants, and was what paved the way to its conquest; for before this scourge, there were in the island fourteen thousand fighting men, who, had they been provided with fire-arms, and been firmly united, might, by reason of their strength, skill, courage, and agility, have defeated the famous Spanish Armada, or even all the combined powers of Europe; for Canaria, and all the Canary Islands, except Lancerota and Fuertaventura, are so full of deep narrow vallies, or gullies, high rugged mountains, and narrow difficult passes, that a body of men cannot march into any of them the distance of a league from the shore, before they come to places where an hundred men may very easily baffle the efforts of a thousand. This being the case, where could shipping enough be found to transport a sufficient number of troops to subdue such a people; and in a country so strongly fortified by nature?

## C H A P. VII.

*The Expedition of Don Juan Rejon to Gran Canaria.*

**T**H E King and Queen of Spain, Don Ferdinando and Donna Isabella, after paying to Diego de Herrera five millions of maravedis, in lieu of all his claims to the islands of Gran Canaria, Tenerife, and Palma, issued orders for fitting out a fleet of ships, to make the conquest of them, notwithstanding they were at that time engaged in a war against Don Alonzo king of Portugal. This order was immediately obeyed; so that in a short time nine hundred foot and thirty horse, well armed and provided with every necessary for such an enterprize, were raised, and the command of them given to one Don Juan Rejon, a native of the kingdom of Arragon, an experienced soldier, and who had for his Lieutenant Alonzo Jaizme, whose sister, Donna Elvira, was married to Juan Rejon. They were accompanied in the expedition by Don Juan Bermudas, Dean of Rubicon, a person well versed in the affairs of the Canary Islands.

ON the 23d of May 1477, the whole armament embarked on board the fleet prepared for their reception, at the port of St. Mary's in Andalusia, and sailed for Gran Canaria. Their design was to have landed at Gando, in order to rebuild the fort lately destroyed there by the natives; but passing near the port of Iletes,  
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and judging it to be a more convenient anchoring-place, they dropped anchor there on the 22d of June, 1477. In the morning early all the troops disembarked, in good order, and without opposition. On their landing they pitched a canopy or tent, under which they erected an altar, where the Dean, Juan Bermudas performed mass in the presence of all the troops, who assisted thereat with great devotion. Immediately after mass the whole army began their march towards Gando, with a design to encamp there; but they had not proceeded far, when they were accosted by a woman in the Canarian dress, who asked them, in the Castilian language, whither they were going? they replied, to Gando. She then told them, that Gando was at a great distance, the road very bad and interrupted by precipices, which rendered it extremely dangerous; but that at a small distance from the place where they then were, was a commodious plain, with a rivulet of good water, plenty of fire-wood, with palms and fig-trees, from whence they might have easy access to all the principal places on the island. When the commander and officers, with the Dean, Juan Bermudas, had heard the woman, and had well weighed the reasons she brought in support of her advice, they determined to march to the place she had pointed out, and accordingly putting themselves under her conduct, she brought them to the spot where now stands the city of Palmas. There they pitched their tents; but looking afterwards for their guide, she was not to be found, which filled them all with amazement. Juan Rejon, who was a devout worshiper of St. Anna, imagined it was no other than herself

who had appeared to them in the dress of a Canarian woman. The Spaniards finding the place to agree perfectly with what the woman had told them concerning it; and that it was very commodiously situated, being not above a league from the harbour, they fixed their camp there, and fortified it with a stone wall, within which they erected a large magazine for the ammunition, stores, and provisions which they had brought from Spain.

## C H A P. VIII.

### *The Battle of Guiniguada.*

A Few days before the arrival of Juan Rejon, the Guanarteme of Telde having been carried off by the distemper that had proved fatal to great numbers of the natives, Doramas, one of the Gayres of Galdar, made interest with the inhabitants of Telde, who elected him for their Guanarteme, in preference to the son of the deceased; who, not thinking himself safe among the people that had set aside his election, retired to the dominions of his uncle the King of Galdar, and put himself under his protection. Such was the state of affairs in the island when the armament from Spain arrived. But when the natives found the Spaniards had effected their landing, were building houses, and by their conduct seemed determined to settle themselves on the island, they called to mind the injuries they had sustained by permitting the castle of Gando to be built amongst them; and therefore thought

thought it would be most prudent, in their present situation, to lay aside all differences amongst themselves, and, uniting their forces, endeavour to expel the invaders from the island. To effect this, they procured a meeting between the King of Galdar and Doramas (who had usurped the sovereignty of Telde), and the whole body of Gayres. There they cordially agreed to join their several forces under the command of Doramas, and to give battle to the Spaniards the next day. Accordingly they raised two thousand well-armed men, and marched towards the port: among these were many men of great courage, particularly Adargoma, already mentioned. When Juan Rejon saw the enemy approaching, in order to give a plausible colour to his proceedings, he sent to acquaint them, that he was come, in the name of their Majesties of Castille, Don Ferdinando and Isabella, to invite them to leave their heathen worship and to embrace Christianity; which if they accepted, their Majesties would immediately take them under their protection, so that no one should dare to injure or molest them; and that they should be allowed to remain in possession of their lands, wives, children, and goods: but, on the contrary, if they refused this friendly invitation, they might be assured that the Spaniards would never desist till they had either put them to death or driven them all out of the island. The natives, either unwilling to abandon the religion of their ancestors, or flushed with their former repeated successes against Betancour and Herrera, told the messenger, that they would give Juan Rejon an answer the next day early in the morning. The General readily comprehended their meaning,

and accordingly prepared for battle, expecting to be soon attacked. Early in the morning he perceived their forces coming down upon him in order of battle; upon which he marched out of his camp to meet them, and the fight was begun on both sides. The Canarians made the first onset with all the fury of men whose liberty was at stake, being headed by their valiant chiefs Doramas, Tazarte, and Adargoma. They were received with no less vigour by Juan Rejon and his men, who, with the Dean, Juan Bermudas, Captain of the horse, Alonzo Jaysme, Standard-bearer, and the Captains of the infantry, Alonzo Fernandez de Lugo, and Roderigo de Solorza, endeavoured to break the enemy's ranks; but the latter made a most obstinate resistance, fighting like lions. The battle continued three hours, without any apparent advantage on either side: at length Juan Rejon finding his army beginning to give way in that part where they were attacked by the intrepid Adargoma, he flew thither to support and encourage his troops; where singling out Adargoma, he charged him furiously, and wounded him so desperately in the thigh with his lance, that he lay on the ground for dead. The Canarians, instead of being discouraged at the fall of their champion, were fired with fresh rage, falling on like incensed tygers, insomuch that it might be said the conflict only then began. But this ardor of the Canarians, like the last blast of a furious tempest against a mighty oak, which it shakes to its very root, was not long before it spent itself, and was succeeded by a sensible abatement of vigour; and they soon after retired, but in good order, leaving behind them Adargoma prisoner, and  
three



three hundred men killed on the field of battle, besides many wounded : of the Spaniards, only seven were killed and twenty-six wounded. This great inequality of loss must have been owing to the difference of weapons used in the engagement, for about that time the Spaniards had learned the use of fire-arms; and moreover the Canarians were much terrified at the sight of the horses, which on this occasion made their first appearance in Gran Canaria. After this battle, which was called the battle of Guiniguada, the natives never attempted to engage the Spaniards again on level ground, but contented themselves with harrassing them in their marches up the country, especially in the mountainous part, in which the Spaniards by little and little had shut them up; for they were afraid to venture into the plain near the sea-shore, on account of the enemy's cavalry. In the mean time the Spaniards set about erecting a fort for their security. Those who were not employed in this work, were sent out in parties to bring in cattle and prisoners, and so harassed the poor fishermen, whose way of living obliged them to be near the sea-side, that many of them came into the camp through mere necessity, and embraced the Roman Catholic faith; and being baptized, they received passports from the Dean, to protect them from being molested in their business by his soldiers. The Spanish Officers now looking upon the island as good as reduced, returned thanks to God for having given them possession thereof with so little effusion of blood. As to Adargoma, they cured him of his wounds, and treated him so well, that he was induced to become a convert to their religion, in the principles of

which, and the Castilian language, they took care to instruct him. Shortly after he was sent to Spain. The following remarkable story is related of him, which happened during his residence in that kingdom: his fame, as an extraordinary wrestler, having been spread throughout all Spain; and being one day at the Archbishop's house in Seville, a peasant of La Mancha, famous likewise for his skill in that exercise, who had heard so much said in praise of Adargoma, being moved with a spirit of emulation, challenged him to a trial of skill. Adargoma accepted the challenge, and said to him, "Brother, since we are to wrestle, it is necessary we first drink together:" then taking a glass of wine, he said to the peasant, "If you can, with both your hands, prevent my carrying this glass of wine to my mouth, and drinking it, or cause me to spill one drop, then we will absolutely wrestle together; but if you cannot do this, I would advise you to return home." Then drinking off the wine, in spite of the other's efforts to prevent him, the peasant, amazed at his prodigious strength, prudently took his advice and sneaked off. This happened in presence of many witnesses.

## CH A P. IX.

### *The Arrival of seventeen Portugeze Carvels at Gran Canaria.*

**A**T this time affairs were in a very unsettled situation between the courts of Castille and Portugal. The latter understanding the Spaniards

ards were attempting the conquest of Gran Canaria, armed seventeen carvels or large barks, well provided with soldiers, provisions, ammunition, and every thing necessary for a voyage, and sent them to Gran Canaria, where they arrived and anchored at the west side of the island, at a place called Agaete, in the district of the Guanarteme of Galdar. The natives imagining that they were part of the forces of Guiniguada, gathered together, in order to give them battle; but the Portugueze, by means of interpreters they had brought with them, quickly undeceived the Canarians, and gave them to understand, that they were come to assist them against their invaders, with whom they were at war. When the natives were convinced of the truth of this, it gave them great joy, hoping by their assistance to be delivered from their persecutors. Upon which they received the Portugueze chearfully; and it was soon concluded between them, that the former should go and attack the Spaniards by sea, while the Canarians attacked them by land. When these ships appeared near the port, Juan Rejon, the Dean Bermudas, and the officers, knowing that peace was not firmly established between the two crowns, suspected on what errand they were come, and drew out their troops from Guiniguada, leaving a small number only to guard that post, and marched to the port, which is but a short league distant from it. There they placed two hundred men in ambush, behind certain hillocks of black earth, which had been formed by the eruption of some former volcanos. When the carvels anchored in the harbour, there happened to be a surf breaking on the shore, which is not common in that place. Now as the

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Portugueze had not boats enough to land above two hundred men at once, and did not know the force of the Spaniards (for they did not all appear in fight), they boldly landed, with drums beating, trumpets sounding, and colours flying, but the surf breaking uncommonly high, drove some of their boats ashore while they were attempting to land their men. This prevented their going immediately back to the ships for more troops; and instead of instantly launching these boats that were thrown ashore by the surf, they began to run inland, in pursuit of the small number of Spaniards they saw drawn up to oppose them, in order to attack and make them prisoners. Juan Rejon perceiving how things went, resolved to avail himself of their bad conduct, and to attack the Portugueze before they could receive a reinforcement from the ships: with this view he ordered the two hundred men in ambush, to fall upon them in concert with the others, which they did with such impetuosity, that they presently drove the handful of Portugueze back to their boats in the greatest confusion; but in the hurry of launching and crowding into them they were overset, forced back on the beach by the surf, and flaved to pieces; so that very few of those men who landed, had the good fortune to escape. The Portugueze on board the carvels seeing all that passed, without being able to give the least assistance to their comrades, on account of the violence of the surf which continued to increase more and more, and being apprehensive of a storm arising, weighed anchor and stood out to sea. In the meantime, the Canarians had possessed themselves of some eminences that commanded a view of the  
city

city of Palmas and the port of Isletes, where observing every thing to be quiet in the Spanish camp, the sea-shore of the port covered with people, and some ships at anchor, with others under sail, they concluded that the Portuguese were just landing, and therefore waited to see them begin the attack upon the camp, knowing nothing of what had passed that morning. But perceiving no appearance of any disturbance, they sent a spy to discover the situation of affairs, who being observed by one of the Spanish troopers, was pursued, taken prisoner, and brought to Juan Rejon, to whom he discovered the treaty between the natives and the Portuguese. The General was so incensed at the news, that he determined to place no more confidence in the Canarians, and began to harass them more than ever by continual inroads into the country, in which he frequently brought away whole flocks of sheep and goats, and made a number of captives. As to the Portuguese, they still hovered about the island, waiting for an opportunity to land, and try their fortune a second time; but the sea continuing much agitated for many days, they despaired of success, and having lost almost all their boats, as before-mentioned, they abandoned their design of making a second landing, and returned home. The Spaniards being now more at leisure, finished their castle and the fortifications of their camp. But not having received any supply of provisions from Europe since their first landing on the island, which was now upwards of eight months, they were obliged twice a week to send a party of horse and about two hundred foot into the country, in search of sheep and other provisions, at a considerable distance.

distance from the camp; for, as has been observed, the natives, after the battle of Guiniguada, durst not continue in the plains, but withdrew with their effects to the mountains, where the Spaniards could not attack them but at a great disadvantage: and what little provisions they got in these incursions, together with some biscuit brought to them by a Flemish vessel, that had come to the islands to purchase orchilla-weed, was all they had to live upon for a considerable time. The soldiers gathered the weed upon the rocks, in places where they durst venture to search for it, and then disposed of it to the Flemings.

## CH A P. X.

*A Jealousy and Contention arise between Juan Rejon and the Dean, Juan Bermudas.*

THE scarcity of provision in the camp occasioned much murmuring and discontent among the Spaniards. As in calamities it is usual for the soldiery to examine more strictly into the conduct of their commanders, than when affairs go on successfully, so it happened on this occasion to Juan Rejon, who was censured by the Dean Bermudas, for improperly managing the provisions, and also for a partial distribution of them. The complaints and murmurings daily increasing, the Commander and the Dean began at length to be on bad terms with each other. This breach was increased greatly by the tales of officious people, who are  
seldom



seldom wanting in such cases, and who as seldom fail to represent what they hear in the worst light.

THE Dean wrote to the court of Castille against Juan Rejon, accusing him of wasting the provisions, of spinning out the war to an unreasonable length, and having contented himself with the defeat he had given to the Canarians at Guinguada; whereas he might (as the Dean pretended) by following that blow, have easily reduced the whole island to the obedience of their Catholic Majesties.

IN this manner inferior officers frequently endeavour to raise their reputation upon the ruin of that of their commander; for, by what follows in the account of the conquest, we shall find that Juan Rejon acted the part of an experienced soldier, particularly by building a fort in a convenient situation, to serve for a retreat to his troops in case of need.

AMONG those whom Juan Rejon had brought to the Gran Canaria were some persons who had gone from Lancerota to Castille, to complain against Diego de Herrera, and who were the cause of the King's taking the three islands from him. They solicited Juan Rejon to intercede for them with Herrera, that they might be restored to their estates in Lancerota; and promised, if he succeeded in the undertaking, that they would go themselves to Lancerota, and furnish the army from thence with such a quantity of provision, as might be sufficient till they should obtain a supply from Spain. This proposal seeming reasonable to Juan Rejon, he agreed to it; and, in order to put the scheme in execution, he not only passed unnoticed many  
affronts.

affronts he daily received from the Dean Bermudas, but even persuaded him to assist at a council of the chief officers, which was called in order to reconcile them to each other. At this meeting the difference seemed to be made up, and it was agreed that Juan Rejon should go to Lancerota, in order to get provisions, and that the Dean Bermudas should command the troops in his absence.

ACCORDINGLY he sailed for Lancerota, carrying along with him the banished vassals of Diego de Herrera, and arrived at a port called the Recife, adjoining to Porto de Naos. When Herrera and Ignés Peraza were informed of his arrival, and what persons accompanied him, being greatly incensed against them for the loss of the three islands, they dispatched their son Hernand Peraza to the port to forbid them to land. Juan Rejon, accosting him in a courteous manner, acquainted him with the distress of the troops in Gran Canaria, and that he was come to beg a supply of provisions for them; which, if he would please to grant, his Majesty, Don Ferdinand, would thankfully repay the favour. He also informed Don Hernand, that he had brought with him some vassals of his father Don Diego de Herrera, who were come to implore forgiveness of him and Donna Ignés Peraza, for the offences they had been guilty of; and he entreated that they would condescend to grant them their pardon, and thereby manifest themselves to be the real descendants of the illustrious house of Herrera. But notwithstanding all he could say, Peraza continued inflexible; and would not suffer any of them to remain on shore even to take the least refreshment, but by force

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compelled them all to return on board; which usage so exasperated Juan Rejon, that he ordered the two cannon on board his vessel to be fired upon those who were on shore, which killed Diego de Herrera's Gentleman, and wounded two others. Immediately after this he set sail, and returned to Canaria.

## C H A P. XI.

*Pedro de Algava comes to Canaria.*

JUAN REJON, on his return to the port of Isletes, found himself superseded by a Governor, named Pedro de Algava, who was sent from Spain, in consequence of the complaints transmitted to Court against him by the Dean Bermudas. This Governor had orders to enquire into the cause of the differences among the officers. The fleet in which he came brought some soldiers, and a small supply of provisions, of which the troops were in great want. This was the first Governor sent from Spain to these islands. His arrival greatly chagrined Juan Rejon, who however prudently dissembled his discontent, and went ashore to wait upon the Governor, who with the Dean and other officers were come to the port to receive him. Soon after, Pedro Algava assembled all the chief officers, in whose presence he produced his instructions, and acquainted them, that it was his Majesty's express orders, and the principal object of his commission, to see peace and good harmony established and preserved among them; he

he therefore exhorted them, as loyal subjects, to attend to the service of their sovereign, and of that God whose worshipers they were, and whose service they were sent to promote by bringing infidels into the bosom of the holy Catholic Church, and thereby prove the means of saving many souls. When Don Pedro had finished his speech, Juan Rejon began to complain of the treatment he had met with from Diego de Herrera in Lancerota, and proposed to the Governor and assembly, that he might be declared a rebel, and an enemy to the intended conquest, and treated accordingly. To which the Governor and Dean, who were combined together against him, made answer, that they would gladly do every thing in their power for the good of the people, and for advancing the conquest, but that as to his treatment at Lancerota, it was the natural consequence of his imprudence in carrying thither the vassals of Diego de Herrera. Rejon replied, that if in so doing he had committed a fault, he was ready to make amends for it, by taking the ships in the harbour, with some troops, and bringing a supply of provisions from Lancerota by force, if Herrera should attempt to oppose them; and that this was an easy undertaking, for the success of which he would take upon himself to answer: upon this there arose a very warm debate among them. Some time after, the Governor and Dean arrested Juan Rejon, and brought him to a trial, at which they charged him with partiality, robbery, mutiny, and a design of making use of the troops, destined for the conquest of Canaria, to revenge his private quarrel with Diego de Herrera at Lancerota; of all which he

he was found guilty by the assembly, and sentenced to be sent back to Spain a prisoner. After his departure, advice was given by the enemies of Rejon to Diego de Herrera of what had passed, with a request that he would furnish a supply of provisions to the camp in Gran Canaria, who were in great necessity for the same. Herrera immediately complied with this request; but before the supply arrived at Canaria, the Spaniards had, by their foraging parties in the island, procured sufficient provisions to answer their present necessities, and also made some prisoners. Having received intelligence of an assembly of the natives, at a place called Maya, they marched in quest of them, and finding only a small number gathered there, under the Guanarreme of Galdar and Doramas, the Spaniards attacked them; but these latter making a brave defence, escaped with their persons, but left many cattle in the hands of the enemy, which they carried off. However, Doramas, observing the Spaniards to be greatly fatigued with the rugged road and the length of their march, rallied his troops, and way-laid them as they were coming down a steep mountain, where, if the Spaniards had not performed wonders, they must have been all cut to pieces; as it was, they lost five horses and several of their men, but kept possession of their booty. This obstinate resistance may serve to shew to what straits they were reduced for want of provisions.

## C H A P. XII.

*Juan Rejon returns to Gran Canaria.*

W H E N Juan Rejon arrived at St. Lucar de Baremeda, in Spain, he immediately set out for Seville, to appear before the Commissioners of the Conquest of the Canary Islands, to whom he gave an account of his conduct, with which that board was perfectly satisfied. And understanding the great distress the troops in Gran Canaria laboured under from the scarcity amongst them, they immediately gave orders for four vessels to sail with a supply of provisions and men, under the command of Pedro Hernandez Cabron, Regidor of Cadiz. In the same fleet went over Don Juan de Frias, lately promoted to the see of Rubicon upon the death of the former Bishop; and Juan Rejon, as Captain-general of the forces in Canaria. The Commissioners recommended to them to endeavour to adjust amicably all differences amongst the officers in that island. Besides the persons already mentioned, one Estevan Perez de Cabitos was sent over as Alcaide Major, being nominated to that office by the King. The fleet arrived safe at the port of Isletes the 12th of August, 1479, where they were gladly received. Soon after, the Bishop called a meeting of all the principal persons in the island, namely, Pedro Algava the Governor, the Dean Bermudas, Hernand Peraza, who was come thither from Lancerota, with an aid of men and provisions, Cap-  
tain



tain Pedro Hernandez Cabron, Alonzo Jaimes, Standard-bearer, Alonzo de Lugo, Ordono Bermudas, Estevan Perez de Cabitos, Alcalde Major, Alonzo de Valdes, Alguazil Major, and many others: when the Bishop earnestly exhorted the Governor and Dean to agree and act in concert with Juan Rejon, who was returned, by order of the Commissioners of the Conquest, as Commander in chief of the forces in Gran Canaria, which order he produced to the assembly; but the Governor perceiving that Juan Rejon had brought no letter or order signed by the King, he answered the Bishop, that he had sent Juan Rejon a prisoner to his Majesty, together with the charge against him; and that he knew nothing of the Commissioners of the Conquest, nor by what authority they took upon them to interfere in the affairs of the island. The Bishop replied, that if they had not been properly empowered, they doubtless would not have dared to sit or act as a council; therefore conjured him to consider the dignity of the members who composed that council: but all he could say had no weight with the Governor, who, with the Dean and some others, declared they would not receive Juan Rejon as Captain-general of the forces, without an express order from the King. The Bishop afterwards, having intimation that the Governor and Bermudas designed to arrest Juan Rejon, dissuaded them from that design, and promised to be answerable for his returning to Spain by the first ship that should sail.

MEAN time the Governor and Dean resolved upon an expedition against the natives in the district of Tirarana, with the troops lately arrived from Spain under the command of Pedro Her-

Hernandez Cabron, with a detachment of those who had first landed on the island. The Bishop accompanying them, they embarked at Isletes, and sailed round to Titarana, where they landed, but found no body to oppose them; for as soon as the Canarians observed the ships, they fled to the mountains. The Spaniards marched into the country in pursuit of them, plundering the villages as they went. In this expedition they collected a great booty, consisting of sheep, barley, dried figs, &c. which they thought most prudent to put on board the ships, that they might not be encumbered in their march. A Canarian, who had turned Roman Catholic, and was then along with the Spaniards, advised the Commander, Cabron, not to stir from thence for two days, Because, said he, I am certain the Canarians are all gathered together to cut off our retreat; whereas if we remain in this place only two days, they must disperse themselves, for want of subsistence. Cabron, not having experienced the valour and skill of the natives, answered, that he was not afraid of naked people; and ordered the troops to continue their march. As they were on their way towards the ships, they came to a steep rock, where the Canarians, according as the new proselyte had foretold, waited for the return of the Spaniards, whom they knew were obliged to pass that way, suddenly setting up a great shout, fell upon, and routed them, killing twenty-six, and wounding about one hundred. In the pursuit, they took a great quantity of arms, and made several prisoners. When the people who were to take care of the ships, saw their comrades flying towards the sea-shore, they immediately sent their  
boats

boats to bring them off, and covered their retreat as well as they could, by firing their great guns upon the enemy. In this encounter the Commander, Cabron, received a wound in the head by a stone. He returned to Guiniguada, where he disembarked his men, and observing how great discord still prevailed between the Governor and Rejon, with the small hopes there were of bringing them to a reconciliation, he sailed back to Spain, taking Juan Rejon in the ship along with him.

## C H A P. XIII.

*Juan Rejon returns a second time to Canaria.*

**J**UAN REJON had a relation at the Court of Castille, named Don Ferdinando Rejon, a Knight of the order of St. Iago, and Captain-general of the Artillery; by means of whose great influence at court he procured the King's commission, appointing him Governor of Canaria, and Captain-general of the forces there, with full power to bring to trial the Governor Pedro de Algava. But the want of moderation in the exercise of such an extensive authority over his adversary, at length proved his ruin. Immediately after receiving his orders from the Commissioners of the Conquest, he went to Cadiz, where, with the assistance of the Dean Juan Rejon, his relation, he hired a vessel, on board of which he put thirty men in whom he could confide, and sailed with them for the island of Gran Canaria. The 2d of May, 1480, in the

the evening, he arrived at the Port of Isletes; but did not land till it was dark. The crew of the vessel were previously instructed to let no one know of his being aboard, but to say that they were come with provisions from Spain, in company with two other ships that had touched at Lancerota, which had troops and provisions on board for Gran Canaria. This account passed very well, and the news of the arrival of a fresh supply caused a general joy. Juan Rejon sent a trusty person on shore, secretly to the Standard-bearer, Don Alonzo Jaimes, his brother-in-law, and Don Estevan Perez de Cabitos, the Alcalde Major, to acquaint them of his arrival, and concert the measures to be taken thereupon. On the return of the messenger, Rejon landed, with his thirty men, and went privately to the house of the Alcalde Major, which was adjoining to the church.

NEXT day, while the Governor, Pedro de Algava, was in the church, hearing mass, Juan Rejon, with his friends and thirty men, rushed in, crying out, God save the King! and immediately seized Pedro de Algava, whom they dragged out of the church, and confined in the tower in strong irons, as he had formerly served Juan Rejon. The Dean Bermudas was also seized and confined, together with some other suspected persons.

By this time there was a general tumult throughout the city, the friends of Pedro de Algava having taken arms; but Juan Rejon giving his commission into the hands of the Town-Clerk, who read it aloud, the people were appeased, and retired every man to his own house. Pedro de Algava was detained in close confinement

ment from the 3d of May to Whitsunday, in which time Juan Rejon, assisted by Estevan Perez de Cabitos, was employed in drawing up the charge against him; which was, that he carried on a private correspondence with the King of Portugal, to whom he had sold and engaged to deliver up the island, having actually received part of the money. On the trial, the witnesses brought to support the charge were people of no repute or character; nevertheless he was found guilty, and condemned to lose his head. On the day fixed for the execution of his sentence, on the sound of a trumpet, the unfortunate Algava was brought forth to the square or parade of St. Anthony, in the city of Palmas, where, after his crime had been proclaimed, in great form by the public Crier, he was beheaded according to his sentence.

It is said, that all the persons concerned in this prosecution perished by violent deaths; some by the hands of the Canarians, some by the Guanches of Tenerife, and others by the Moors in Barbary. Such was the end of the Governor Pedro Algava, who certainly was the cause of his own untimely fate, by his unjust and cruel treatment of Juan Rejon; his refusing to admit him as Captain-general of the troops, when he was sent from Spain as such by the Commissioners of the Conquest, was a mean evasion, unworthy the character of a Gentleman. On the other hand, as to Juan Rejon, if Pedro Algava was guilty of the crime laid to his charge, he would have acted a better part had he sent him prisoner to Spain; for it is unbecoming a man of a generous or noble spirit to order the execution of his declared enemy. When this affair

was transacted, Don Juan de Frias, the Bishop, was absent, having gone to take possession of his bishopric of Rubicon in Lancerota, and to procure provisions for the forces in Gran Canaria.

THE Dean Bermudas and others were tried, and being found guilty of mutiny, and of raising disturbances among the troops, were banished the island, and put on board a bark bound to Gomera. Some writers say, that Juan Rejon prevailed with the master of the bark to put them on shore in a part of Gomera where the natives were in rebellion against Hernand Peraza, son of Diego de Herrera, and to acquaint them that these people were friends of Hernand Peraza; but this wants proof. The bark first touched at the port of Rubicon, in Lancerota, where they all went on shore, and were kindly received by Diego de Herrera and Donna Ignés Peraza his wife.



## C H A P. XIV.

*A Design of the Canarians to destroy eighty Europeans. Pedro de Vera arrives at Gran Canaria.*

**W**HILE the Spaniards were thus spending their time in disputes and quarrels among themselves, and neglected the more essential business of the conquest of Canaria, Doramas, Guanarteme of Telde, with the Faycag and Gayres, assembled to consider what was to be done with their prisoners, who began to give them some uneasiness, as well on account of their numbers, as the difficulty of guarding them and finding wherewithal to subsist them, for provisions became daily more and more scarce in the island, by means of the frequent inroads of the Spaniards, who destroyed their corn, and carried off their cattle. The result of this council was an agreement to put their captives to death; and to that end every person was required to bring his prisoner to a place appointed. When they were all brought thither, they were bound, tied to a stake, and the fuel was put round them; but as the fire was about to be kindled, a woman came running towards the place in great haste, calling out aloud not to kindle the fire. It is reported, that this woman was held in great reputation among the natives, holding the rank of Lady Abbess, or chief of the Magadas, or religious women. She had a son present, who

was a Gayre, and who had brought his prisoner there with the rest; to him she declared, that she was ordered by Acoran to warn him to have no hand in the death of the Spaniards, otherwise some dreadful affliction would certainly befall him. As the Canarians were very superstitious, and gave great credit to the predictions of religious people, the Gayre, her son, immediately set his prisoner at liberty; which when the rest saw, they followed his example, and thus the Spaniards were released, the Canarians telling them at the same time to remember the kindness they had shewn them. My author adds, that the Gayre, the son of the religious woman, was secretly a Roman Catholic; and that he had a sister, who, after the conquest of the island, was married to one Mason Betancour, and that from this marriage are descended the Betancours of Galdar: he had also a brother, named Autindara, from whom are descended the family of Cabrejas in Canaria.

BUT to return to Juan Rejon: He being now avenged of his enemies, began to turn his thoughts towards completing the conquest of the island, and with that view determined to make an inroad into the district of Tamaraseyte. On his march towards that place, from the mountains he discovered a ship standing in for the island, which induced him to return back to the city of Palmas. This ship came with a new Governor and Captain-general of the forces; for the King, Don Ferdinando, being informed of the discord among the officers employed in that business, thought proper to send Pedro de Vera to Canaria, as a person in whom he could confide,

confide, and whom he judged to be possessed of every qualification necessary in a civil or military officer. When Pedro received the commission, he went directly to the Commissioners of the Conquest at Seville, to receive their instructions likewise, and from thence to Xeres de la Frontera, where he directed his friends and relations to furnish every thing necessary for the expedition he was going upon, in case the King's officers should prove dilatory in dispatching them. Then providing some men and horses, he embarked with them in the before-mentioned ship at Cadiz, leaving directions with his son, Ferdinando de Vera, to load two ships with troops, provision, and ammunition, and to follow with all expedition. He then set sail, and arrived at the port of Isletes on the 18th of August, 1480, where he immediately gave notice of his arrival with the reinforcement of troops and provisions, and of his having left two other ships at Cadiz loading for the island. This news gave great satisfaction to all but Juan Rejon and the Alcalde Major, who had reason to fear being called to an account for the severity of their proceedings against Pedro de Algava. Nevertheless, they went to receive him with an appearance of cheerfulness, as the best way of concealing their apprehensions. Juan Rejon lodged the Governor in his own apartments, which were in the castle as it was called, and went himself to another house, notwithstanding all that Pedro de Vera could say to induce him to continue under the same roof with him; and immediately declared publicly his intention of returning to Spain in the same ship which had brought over Pedro de Vera, in order to give an account of his con-

duct in Canaria. When de Vera understood this, he told him that the vessel was very leaky, and otherwise unfit for his reception, and that the others, expected from Cadiz, were not only very commodious, but also new and strong, and should be at his service. Besides, he pretended, that being so lately come to the island, he stood in need of his advice, as an experienced leader, in the business of the conquest, and one capable of giving him insight into many particulars which might prove of service to the interest of their Catholic Majesties. With such specious arguments he prevailed with him to remain until the arrival of the two ships, on board of which were his two sons. When they arrived at the port of Isletes, Pedro de Vera sent them orders not to come ashore until they received notice from him; and the next day, accompanied by Juan Rejon and many of the officers, he went on board the ships, as he pretended, to shew Juan Rejon that in which he was to embark for Spain: but when they were about to return on shore, Pedro de Vera told that General and the Alcalde Major, that they were his prisoners, by order of their Catholic Majesties: upon which they surrendered themselves without any disturbance, and were brought to trial with all expedition. The consequence of which was, that they were sent prisoners to Spain, in one of the said ships, the proceedings against them being sealed up and sent along with them. When Juan Rejon arrived at Castille, he soon procured his releasement by means of his relation the General of the Artillery, there being no one of the party of Pedro de Algava then  
at

at court to oppose his interest there; so that he was not only set at liberty, but soon after obtained the command of some troops destined for the conquest of the island of Palma.

BEFORE Pedro de Vera's arrival at Canaria, the Dean, Juan Bermudas, died at Lancerota of mere chagrin and vexation.

## C H A P. XV.

*Pedro de Vera makes an Inroad; the Death of Doramas, &c.*

**T**HE new Governor, after having sent Juan Rejon to Spain, was desirous to take a view of the country; and accordingly, taking with him the horse and some infantry, marched to Arucas, where there was at that time a party of Canarians, being the tribe commanded by the valiant Doramas; who, when they saw the Spaniards approaching, retreated to a mountain near the sea, which now bears the name of Doramas. The Spaniards still advancing, Doramas sent a messenger to challenge any one of them to single combat, and desired that the champion who should accept it might advance. Pedro de Vera would have gone to meet him, but was dissuaded by the officers, who represented to him the damage the King's affairs might sustain if any accident befel him. There was among the cavalry a Gentleman named Juan de Hoces, who accepted the challenge, and obtained leave from the General to engage the Canarian. When Doramas saw him approaching, he drew near and threw a *susmago*, or dart, with such force, that it went through the Spaniard's target and coat of mail, and pierced his heart, so that he dropt down dead in the view of both armies. Pedro de Vera, though exceedingly grieved at this disaster, was in nowise daunted by the fate of his officer, but advanced singly



singly with great composure to try his strength with this formidable champion. Doramas with pleasure perceived the General coming towards him, as knowing who he was, and hoping soon to send him after his countryman; so taking aim with a dart, he let fly at him: but the wary General receiving it on one side of his shield, it flew off obliquely, and passed clear of his body. Doramas then drew nearer, and threw another dart with more force than the former, which de Vera likewise avoided, by bowing himself and letting it pass over him; then spurring his horse, he closed in with Doramas before he had time to take another aim, and driving full at him with his lance, struck him on the side with such force, that he fell to the ground: he was preparing to second his blow, when Doramas waved his hand as a signal that he surrendered himself prisoner. The natives beholding the fall of their chief, and thinking he was killed, immediately fell with fury on the Spaniards to avenge his death; so that an obstinate conflict ensued, in which many of the Canarians were killed, and the rest at length obliged to retreat to the mountain. Doramas, who was much wounded, desired to be converted and baptized; upon which great care was taken of him, but in vain, for before the army reached Palmas, the signs of death appeared on him; so that they baptized him on the spot, Pedro de Vedra standing godfather. Immediately after the ceremony he expired, and was interred on the top of a mountain: a circle or wall of stones was raised round his grave, with a crucifix in the centre. Some Canarians were present at the funeral, who had voluntarily surrendered themselves prisoners, in order to

attend their chief Doramas. Pedro de Vera, among other things he did at that time, fitted out two vessels, to go, as he pretended, upon an expedition against the Guanches of Tenerife; and by fair speeches and large promises prevailed on two hundred of the subjected Canarians to embark on board them; but his real design was to send them all to Spain, being suspicious that they gave intelligence to the enemy of his schemes, and for that reason was desirous to have them out of his way. Accordingly the ships sailed for Spain; but as the Canarians lost sight of the Pike of Tenerife (which, viewed from Gran Canaria, by its immense height, seems almost close to it), they suspected the real destination of the ships, and threatened to throw every Spaniard overboard, if they did not immediately return to Canaria. The Spaniards, dreading the execution of their threats, put into Lancerota, which was the nearest land, where they were received in a friendly manner by Diego de Herrera, who interspersed the Canarians among the natives of the place, and provided lodging and entertainment for them. They remained in Lancerota some time, and were afterwards sent over to Barbary, to succour the castle of Agader Aguer, or Santa Cruz, where they almost all perished. When the news of their being in Lancerota, came to be known to the Canarians that were in the city of Palmas, they were so greatly offended, that they left the Spaniards, and joined their countrymen in the mountains, from whence they renewed the war with redoubled vigour.

## C H A P. XVI.

*The Spaniards build a Fort at Gaete.*

THE Spaniards had by this time made themselves masters of all the low grounds near the sea; the Canarians not daring to venture down into the plains, for fear of being made prisoners by the small parties of horse scattered about the island, but were obliged to remain in the mountains and in the plains surrounded by them, the passes to which they fortified and guarded.

PEDRO DE VERA, finding that he could not force these passes, determined to build a fort on the other side of the island, in the neighbourhood of the mountains and lurking places of the natives, from whence he might make incursions against them, and be always secure of a retreat in case of being worsted.

ACCORDINGLY, taking two ships well manned, he sailed round the island, and landed at a place called Gaete, which he found very commodious for his purpose, as it was well watered and abounded with fig-trees. He therefore immediately set about building a small fort of stone and lime, which was finished in the space of two months. Then leaving a garrison of thirty men in it, commanded by one Alonzo Hernandez de Lugo, an experienced soldier, he returned to the city of Palmas.

SOON

SOON after, he sent part of his troops towards Tirarara, to dislodge some Canarians who had fortified themselves in a steep and hollow pass on that road. The Spaniards knowing their superior force, and elated by their late victory, marched boldly forward, and without hesitation began to ascend the steep; but the Canarians defended themselves so well, by throwing stones and tumbling down loose fragments of rocks upon the enemy, that they obliged them to retreat, with the loss of twenty-five men killed, and a great number wounded. Just after this repulse, Pedro de Vera came up with his men, and seeing the Spaniards so roughly handled, determined to revenge their loss, and immediately marched to attack the pass, which he forced, obliging the natives to retreat, who probably were not on their guard against this second attack, not expecting the Spaniards to return so soon after their defeat. Among the chief men of the Canarians was Ventagoya, one of the Gayres of the district of Galdar, an enterprising and valiant man, who came to Palmas on pretence of being converted and baptized. He continued a few days there, carefully observing every thing, especially the fortifications of the town, the nature of the Spanish discipline, and their manner of placing the guards and centinels. When he thought he had made himself sufficiently master of these things, he returned to his companions in the mountains, from whence he made frequent sallies in the night-time, and did the Spaniards considerable damage, by killing their guards, and making prisoners of those whom necessity obliged to go a-fishing or gathering orchilla. He then assembled a great number of his

his countrymen, to whom he proposed to storm the city of Palmas in the night, and so cut off the Spaniards at one blow. This proposal met with general approbation, and it was resolved to carry it into execution. The manner agreed on was as follows: they were to surround the city in the night, but the main attack was to be directed to that part which faced the sea, as the Spaniards thought themselves most secure from that quarter. A small party was to begin the first attack on the land-side, in order to alarm the garrison and draw their whole force that way, by which means the side towards the sea would be left exposed. Their scheme was certainly well planned: but it did not meet with the success they expected; for those who were to make the attack on the land-side, not beginning at the time agreed on, and the troops who were lying in wait by the sea-side, hearing a noise in the town, imagined the attack already begun, and rushing out of their hiding-places, mounted the walls, the valiant Ventagoya leading them on. Upon this the guard and the whole garrison being alarmed, defended the place with great resolution. The Canarians, regardless of death, fell in great numbers, as did also many of the Spaniards; but at length the natives were repulsed. Pedro de Vera, fearing an ambush, durst not venture beyond the trenches in pursuit of them, contenting himself with ordering the whole garrison to remain under arms, lest the Canarians should return the next night and renew the attack, whose desperate valour he had already dearly experienced. Some time after this, Ventagoya, having contrived a sort of scaling-

scaling-ladder, came by night to the city, attended only by one of his friends, and scaled the wall without being perceived, leaving his comrade on the out-side to watch. He then went to a place where he knew horses were kept, killed the centinel, who was asleep, and two horses of Pedro de Vera's. Not being able to do more mischief without being discovered, he returned by the way he entered; but in his retreat was perceived by a centinel, who seeing a man going over the wall, threw a stone at him, which stunned Ventagoya so that he fell into the ditch. The centinel hearing no more noise after his fall, and believing he was some soldier belonging to the garrison, who wanted to slip away privately to go a-fishing, was afraid he had killed him, and therefore did not alarm the guard, but remained quiet on his post. It seems that, some time before this, Pedro had given orders that no soldier should go out of the city in the night, on pain of death. Ventagoya's comrade, who was waiting without, when he heard the noise of his fall, fearing an alarm, durst not venture into the ditch; but in a short time after, finding all quiet, he went in, helped him out, with great silence, and then they went off together; though Ventagoya was greatly hurt by the blow he received.



## C H A P. XVII.

*Juan Rejon comes the fourth Time to the Canary Islands.*

**J**UAN REJON, as was said before, having cleared his conduct with regard to Pedro de Algava, and obtained a commission to make the conquest of the islands of Tenerife and Palma, sailed from Cadiz with four ships, having on board three hundred men and twenty horses; his wife and two of his young sons accompanying him in this voyage. He put into Gran Canaria, to procure refreshments and visit his old acquaintance: however, he did not land there, but proceeded on his voyage to Palma. It is said, that when Pedro de Vera heard of his arrival, he was greatly alarmed, fearing to suffer the same fate with Pedro de Algava, being conscious that he had injured Rejon by the treacherous manner in which he had seized, and sent him home prisoner. Therefore he sent Alonzo Jaimes, Juan Rejon's brother-in-law, on board, to try to dissuade him from landing, which he accomplished, and prevailed on him to proceed on his voyage, by hinting, that his landing would only be productive of commotions in the city, as Pedro de Vera was determined to oppose him by force, and also that it would greatly injure those who were his well-wishers in the island. These reasons, together with the intreaties and tears of his wife, Donna Elvira de Sotomajor, prevailed on him to depart. On his  
voyage,

voyage, he was obliged, by stress of weather, to put into Gomera, where he and his family, with eight men, landed to refresh themselves after their fatigues. The Gomerans brought them what refreshments the island afforded: but immediately dispatched advice of their arrival to Hernand Peraza, who thereupon sent some of his people to bring Juan Rejon before him; who refusing to obey his orders, they attempted to compel him by force, when a scuffle ensued, in which he was killed. Hernand Peraza immediately published a manifesto, to clear himself of having any hand in his death; and affirmed that he had only sent people to bring him before him to give an account of his motives for landing on the island without his licence. He then made a visit to Donna Elvira, to clear himself before her of the murder of her husband; whom he caused to be interred in the most honourable place of the great chapel, and treated his widow and children with great tenderness and respect. Donna Elvira, however, seized the first opportunity to write to her brother, Don Alonzo Jaimes, in Gran Canaria, an account of all that had passed, intreating him to come with all speed and take her out of the sight of her husband's murderer. He accordingly came, and reproached Hernand Peraza with basely assassinating his brother, threatening him with his resentment. But Peraza, with many imprecations on himself, asserted his innocence. From Gomera Don Alonzo set sail, with his sister, for Gran Canaria, where she would not land; but was visited aboard by the Governor and other officers of the city, who furnished her with such refreshments

as the island afforded. She then departed for Spain, accompanied by her brother Don Alonzo Jaimes. All the people who came with Juan Rejon for the conquest of Palma, with the provisions, were landed, and remained at Gran Canaria. When Donna Elvira arrived at Castille, she appeared with her children before their Majesties Don Ferdinando and Isabella, imploring their compassion, and begging that justice might be executed upon Hernand Peraza for the murder of her husband, which she asserted he had before attempted, when Juan Rejon went to Lancerota, in quest of provisions for his Majesty's troops in Gran Canaria. The King and Queen were greatly moved with the distress of the widow and orphans of Juan Rejon, to the former of whom they assigned a pension of twenty thousand maravedis per annum, and gave her two houses in Seville for her residence. They were pleased also to order a judge to go over to the island of Gomera, there to make enquiry concerning her husband's murder, and to bring Hernand Peraza prisoner to Castille. When Donna Elvira came to Seville, she got intelligence that the judge had been bribed by the Duke of Medina Sidonia (who was a relation of Hernand Peraza) and that he remained at Port St. Mary, under pretence of being sick; upon which she applied again to their Majesties, who appointed another judge to go over with the same commission, which he executed, and brought Hernand Peraza prisoner to Castille, where he was detained some time; but being related to some of the best families in that kingdom, great application was made to their Majesties for his life,

life, and also to the widow Donna Elvira. By means of these intercessions, he obtained his pardon, on condition of serving with some Gomerans in the reduction of Gran Canaria, until it was conquered, on pain of death in case of non-compliance. But the principal cause which procured him his pardon, was the following: there was at court at that time, one Donna Beatriz Bobadilla, a lady of extreme beauty, and one of the Queen's Maids of Honour, for whom the King was supposed to have a passion: now her Majesty thought she had found a good opportunity of getting rid of her rival from court in an honourable way, by marrying her to Hernand Peraza. This design she effected; and it is probable that on this account he obtained his pardon, on condition of serving in the conquest of Gran Canaria. After the nuptials were celebrated, he embarked for the Canary Islands, and arrived at Lancerota, where he and his fair spouse were kindly received by Diego de Herrera and Donna Ignés Peraza. They afterwards went to Gomera, where he raised a body of eighty of the natives, with whom he returned to Lancerota, where he raised a number more, amounting in the whole to one hundred and fifty men. With these and twelve horses he went to Gran Canaria, in order to fulfil the conditions of his pardon. On the first of February, 1482, he landed at Gaete, where Pedro de Vera had built the fort, as before-mentioned, the garrison of which was commanded by Alonzo Fernandez de Lugo; from thence he wrote to Pedro de Vera, excusing himself for not first waiting upon him at Palmas, giving as his reason, that he had heard

heard Don Alonzo Jaimes, brother to Donna Elvira, was in that city, to whom he did not chuse to give umbrage, and begged he might be allowed to remain where he was. This request was granted; and the Governor managed matters so as to bring about a reconciliation between him and Alonzo Jaimes.

## C H A P. XVIII.

*The Guanarteme of Galdar taken Prisoner.*

A Few days after the arrival of Hernand Peraza, at Gaete, Pedro de Vera sent orders to him and Alonzo de Lugo to make an incursion upon the district of Galdar at a certain time, on which he himself was to make another from the city of Palmas, that so the natives might be divided, and obliged to defend themselves on both sides at once. Accordingly Pedro de Vera set out from Palmas and marched towards Galdar, by the way of Arucas, where he halted and remained all night; the same night Alonzo de Lugo and Hernand Peraza set out from Gaete towards Galdar, by the way of Artenara, where they made a considerable booty, and killed several of the Canarians, but not without some loss on their own side, as the enemy fought desperately to save their flocks. Early in the morning Peraza's party entered the villages of Galdar, where they surprised and made prisoners the Guanarteme Guanache Semeden, and fifteen other Canarians, together with their wives and children, who had come from the mountains the night before to sleep in their houses, not suspecting that the Spaniards were so near, for most of the natives were now obliged to retire in small bodies. After this, Peraza and Lugo sent to Pedro de Vera, who came and joined them with



with his party. They then divided the spoil, reserving a fifth part for the King. After which Peraza returned with his troops to Gaete, as did Pedro de Vera with his men to Palmas, carrying with him the Guanarteme of Galdar, by whose means he hoped soon to become master of the island; and the more readily to effect this end, he thought proper to send him over to Spain to their Catholic Majesties, together with four Gayres. He accordingly delivered them to the charge of one Miguel Morisca, with orders to treat them well, and make every thing as agreeable to them as he could. He sent also with them an interpreter, one Juan Major, who understood and spoke the Canarian language perfectly well. When they arrived in Spain, they were sent to court, and presented to the King and Queen, who gave them a most gracious reception. The Guanarteme took particular notice of every thing he saw there, being struck with admiration at the wealth and power of the Spanish nation, and the splendor of its court; but above all, at the magnificence and solemn grandeur of the Romish worship: he fell on his knees before their Majesties, desiring to be baptized, and begged they would condescend to be his sponsors; which request they condescending to grant, he was accordingly baptized by the name of Ferdinando. The King gave orders to entertain him splendidly, and granted him and his companions liberty to return to Canaria. Before their departure, he made them many presents, exhorting them to use their utmost endeavours to convert their countrymen, and bring them under obedience to the crown of Spain; promising at the same time, that all those who should voluntarily submit

submit to his dominion, should be protected by him in the full enjoyment of their liberties and effects.

The Guanarteme then begged his Majesty would bestow on him the valley in Gran Canaria, called Guayayedra, being a place abounding with fig-trees and with pasture for his flocks; which request the King readily granted, and the Guanarteme expressed the most grateful sense of that and the many other favours he had received at his hands.

PEDRO DE VERA had written to court, setting forth the absolute necessity there was for sending more troops and provisions to the island, having lost many men in the different attacks on the natives, by reason of the extreme ruggedness of the mountains to which they had retired. He also represented, that on account of the long war, the ground lay uncultivated, so that no provision was to be procured, excepting only a few sheep and goats, which his people sometimes took from the natives, in their different incursions against them, and at the utmost hazard of their lives. His Majesty taking this into consideration, gave Miguel Morisca orders to go to the mountains of Biscay, and raise two hundred men with all possible diligence. With these recruits Miguel Morisca embarked for Canaria, taking with him Guanache Smeden, Guanarteme of Galdar, the four Gayres, and Juan Major the interpreter, to whom and his heirs the King made a perpetual grant of the office of Alguazil Major of Gran Canaria; which office his descendants have long since lost by their neglect and abuse of it.

WHILE

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WHILE Miguel de Morisca was at court, he begged that their Majesties would allow Hernand Peraza the liberty to return to his island of Gomera; which request they were graciously pleased to grant.

CHAP.

## C H A P. XIX.

*The Holy Brotherhood \* of Andalusia send Troops to Canaria.*

**I**MMEDIATELY after the departure of Miguel Morisca with his two hundred Biscayners (most of whom were bowmen) the King sent orders to the Holy Brotherhood of Andalusia to furnish the Commissioners of the Conquest with two companies of Ginetes, or light horse, and a company of bowmen, in all one hundred and fifty foot and fifty-five horse; which they put on board five ships at St. Lucar de Barameda. These ships met with a storm in their passage, which obliged one of them to put into Lancerota, where she was lost going into the harbour of Recife, but the crew were saved, and sent from thence by Diego de Herrera to Canaria, where the other four arrived in safety, to the great satisfaction of the Spaniards who were on that island.

PEDRO DE VERA, now finding himself well supplied with men and provisions, set out to attack the Canarians in the mountains. These people, on the arrival of the Guanarteme of Galdar from Spain, were struck with astonishment at the wonderful things he related to them

\* The Santa Hermandad, or Holy Brotherhood, was instituted in Spain in times of great confusion, to suppress robbers.

concerning that country, and of the power of the Spaniards; for, in order to persuade the Canarians to yield obedience to the King of Spain, the Guanarteme had gone to Galdar, where he assembled all the chiefs of the people, and represented to them the power of the Spaniards, and how vain and imprudent it would be to attempt to hold out any longer against them: and that such obstinacy could only end in their destruction. Some were moved with his reasons, and accordingly came and submitted themselves; but far the greatest part refused to give ear to his advice, and proceeded to elect for their General the valiant Tasarte, and for their King the son of the late Guanarteme of Telde, but not till they had first offered the sovereignty of the island to Don Ferdinando, late King of Galdar, whom they entreated to quit the party of the Spaniards, and take his chance with them. On his refusing their offer, they reproached him with having abandoned his brethren, to side with a people guilty of breach of faith to those who embraced their religion, and submitted to them; alledging at the same time several instances of the Spanish perfidy, and among the rest, that of Pedro de Vera's having trepanned the two hundred Canarians out of the island, under the pretence of sending them to Tenerife, to fight against the Guanches. They told him, that as soon as the Spaniards should have brought all the natives under subjection, they would behave to them just in the same manner; for, "What confidence, said they, can we repose in a people who are not ashamed to break their promises and engagements? As to us, rather than submit, we will retire to the rugged mountains and inaccessible

cessible parts of the island, whither we will drive our flocks ; and by fortifying the passes, we shall be able to maintain our independence, and defend ourselves to the last." Don Ferdinando, the Guanarteme, seeing their obstinacy, returned to Palmas, and gave an account of what passed to Pedro de Vera, who thereupon resolved immediately to attack the Canarians. He for that purpose gathered together all his troops, except those which he left to garrison the city of Palmas, and went to lay siege to the fortified pass of Ventagoya, which he invested by blockade, and continued before it fifteen days, imagining he should oblige the natives, who were shut up there with their wives and children, to surrender or perish by hunger ; but in this he was mistaken, for they had with them provisions for some months. When he understood this, he marched against the pass, in order to force it sword in hand, but was vigorously repulsed by the natives, with the loss of eight men, and several wounded ; for as soon as they perceived him approaching, they tumbled down huge stones from the precipices upon him and his people, and threw such a shower of stones and darts, that they were glad to retreat. Despairing of success, he moved off towards Tirarano and Acayro, where he took a great quantity of cattle. From thence he marched against another natural fortress, called Titana, a place of great strength, which some of the natives, who had retired thither, had rendered still stronger by art, and where they thought themselves perfectly secure, therefore were careless, and kept no look-out to observe the enemy's motions. But Pedro de Vera and his troops, joined by some of  
the



the converted natives, came suddenly upon them, killed twenty of the Canarians, surprized and seized the fortrefs, together with all the provisions therein. However, as soon as the natives found that the Spaniards had deserted Titana after plundering it, they returned thither, fortified it anew, and took care to keep a better lookout than they had done before. Pedro de Vera proceeded next to a strong hold called Aradar, situated about a gun-shot up from the bottom of an hill. It was surrounded by steep rocks, having only one narrow pass that led to a natural gallery above, which went round the mountain; above that gallery was another row of steep precipices, having a narrow path leading to the top of the mountain, which was level, and had a spring of excellent water. Thither some of the Canarians retired for security, with their children and effects. The Spaniards forced this place also, taking many prisoners, with much cattle, and killing those who defended the passes: two women, to avoid falling into the enemy's hands, threw themselves down from a precipice, and were dashed in pieces; the precipice has been ever since named *Risco de las Mujeres*, i. e. the Women's Rock. From thence the Spaniards proceeded to another hold called Fataga, which they forced also. The natives who followed Tasarte, observing the force of the Spaniards to increase daily, and that their steep and rugged precipices could not secure them from the approaches of the enemy, took the counsel of Don Ferdinando of Galdar, and submitted to Pedro de Vera; among these were the Faycag, uncle of Don Ferdinando. The valiant Tasarte however did not follow the example of his country-

men, but seeing himself deserted, and that none of his tribe were willing to stand by him and make head against the Spaniards, he resolved to die rather than submit, and accordingly went to the top of a steep precipice, where calling out aloud, Atirtisma! Atirtisma! (which was the manner in which the Canarians invoked God) he threw himself headlong down, and perished.

PEDRO DE VERA still continued his progress, hunting the distressed Canarians from their several caverns and hiding-places, until he came to a strong hold called Ajodar, where most of them were gathered together, with their wives and children, resolved to defend themselves to the last extremity, and to throw themselves over the precipices rather than submit to their enemy. The Governor and all the officers, with the Guanarteme of Galdar, were of opinion, that it would be best to make the attack on that side next the sea. Accordingly he sent most of the troops that way, with directions to the officer who commanded them, not to begin the attack till such time as he should send him orders, intending to storm the place on both sides at once. But this officer (Miguel de Morisca) and the Biscayners who were with him, being animated with a desire of revenge for the loss sustained at Ventagoya, did not adhere to the directions given them by Pedro de Vera, thinking they were dictated by cowardice or over-caution, and began boldly to climb the rocks, until they arrived at the first station, where they found no one to dispute the passage against them. The Canarians, having all this time been reconnoitring their motions, suffered them to proceed unmolested until they had all entered the first pass; when

when on a sudden giving a great shout, they tumbled down an immense quantity of huge stones upon them from the adjacent heights. The Spaniards, unable to resist this unexpected attack, sought their safety by flight, but in vain, for the pass by which they had ascended was so very narrow and steep, that they could only crawl down one by one on all fours: and now a most dreadful carnage of the fugitives ensued, Miguel Morisca and most of the Biscayners being slaughtered by the natives. But Pedro de Vera coming up on the other side, prevented their total destruction; and Don Ferdinando of Galdar, whom the natives still respected, prevailed on them to spare many of their lives.

THE number of the natives assembled at Ajo-dar, at the time they were attacked by the Spaniards, is said to have been about three hundred. After this defeat, the severest the Spaniards had ever experienced since their first attempting the conquest of the island, Pedro de Vera retired to Palmas, to take care of his wounded, of which there was a great number, and above fifty were left dead upon the spot.

## CHAP. XX.

*The Sequel of the Conquest.*

PEDRO DE VERA, after having made some stay at Palmas, to refresh his troops and recover those that were wounded, mustered all his forces, consisting of Castillians, the natives of Lancerota, Fuertaventura, and the other islands, with the Companies of the Holy Brotherhood, as also some of the reduced Canarians, amounting in the whole to about a thousand men. These he completely furnished with arms and all other necessaries, determining to make an end of the conquest before he returned to Palmas.

FINDING by his spies, that all the Canarians were assembled at Ansíte, a place deemed impregnable, together with their wives and children, he marched thither, and pitched his camp at the bottom of the mountain. Don Ferdinando of Galdar, knowing that his countrymen were determined to die rather than surrender to the Spaniards, went, with the consent of the Governor, to try what he could do with them by the means of persuasion. So soon as they beheld their old Guanarteme, they crowded about him with loud acclamations, and every one present wept a long time before they were able to utter a word: the Guanarteme wept also in sympathy, and observed a profound silence. The number of the natives then assembled was about  
six

fix hundred fighting men, and a thousand women and children, among whom were all the nobles, with the Faycag, and the young Guanarteme of Telde. This youth was on the point of being married to the King of Galdar's daughter, then present, by which marriage he proposed to make himself King of the whole island. After their grief began to find vent in words, Don Ferdinando, in an eloquent speech, accompanied with tears, conjured them to have compassion on their wives and children, and to lay aside all thoughts of resistance, which would only end in their own destruction; adding, that he would take upon him to be answerable for the Spaniards, that they should treat them well; protect them in the possession of their liberties and effects; and that especial regard should be had to the rank and dignity of the nobles, which should in nowise suffer. With these and the like soothing speeches, he at length prevailed on the natives to surrender, which they did by throwing down their arms, and at the same time setting up a dismal howling and crying. The young Guanarteme of Telde, seeing his hopes thus blasted, went to the brow of a precipice, accompanied by the old Faycag, where embracing each other, and calling out *Atirtisma!* they threw themselves down and perished together. When the tumult and weeping were a little subsided, Don Ferdinando brought the Canarians down to the camp (among whom was his own daughter Teneshoia) and presented them to Pedro de Vera, by whom they were courteously received and entertained: he felt no small satisfaction to see the natives so easily brought in, being sensible, that, if they had resolved not to hearken to the persuasions of Don

Ferdinando to surrender, he could not have made himself master of the place without much bloodshed. The Bishop, Don Juan de Frias, who was then present, having a few days before arrived from Lancerota, sung *Te Deum* on the occasion. This event happened on the 29th of April, 1483, being seventy-seven years after the first attempt upon the island by John de Betancour.



## C H A P. XXI.

*Consequences of the Surrender of Ansite.*

THE day of the surrender of Ansite is held annually as a great festival throughout the island of Canaria, by a solemn procession, in which is carried the standard that was then in the camp, it being deposited in the church of St. Anna, patroness of the island, and mother of the Virgin. Don Ferdinando's daughter, Teneshoia, was baptized by the name of Donna Catherina, and married to Don Ferdinando de Guzman, son of Alonzo Guzman, nephew to Ferdinand Perez, Lord of Vatres and Alcubillete, in the Kingdom of Toledo; of which marriage are descended the Guzmans of Galdar, in Canaria. Don Ferdinando of Galdar had another daughter, named Tenaguan, who was married to a person of the name of Betancour, a son of one of the Norman Betancours by a daughter of the King of Lancerota. Ferdinando himself was afterwards killed by the Guanches in an expedition to Tenerife. When the troops returned from the conquest to the city of Palmas, the Standard-bearer, Don Alonzo Jaimes de Sotomajor, ascended the tower, and waving the standard, called out three times, "Canaria, Canaria, the Gran Canaria, now belongs to their high and most potent Majesties, Don Ferdinando and Donna Isabella, King and Queen of Castille.

tille and Leon." The island thus happily reduced, the Governor sent back to Spain what troops were remaining of those which had been sent out to him by the Holy Brotherhood; with them went many officers and gentlemen, who did not chuse to settle in the island, but were rather desirous to serve in the conquest of Granada. Pedro de Vera sent advice by them to their Majesties of the entire reduction of the island, at the same time recommending those who had served faithfully in the war, to the royal favour; and also requesting that people might be sent over to inhabit the island. The news gave the King entire satisfaction; he immediately ordered great part of the lands in Canaria to be distributed among the soldiers, according to their rank and merit; and granted extraordinary privileges and immunities to those that went to settle in the island, who, for the most part, were people from the province of Andalusia, particularly from the county of Niebla. He ordered a number of fruit-trees, plants, and sugar-canes to be sent to Canaria, from the island of Madeira, which throve and multiplied there exceedingly, the soil and climate being extremely well adapted to the growth of almost every kind of vegetable. The Bishop and Governor distributed the children of the Canarians of both sexes amongst the Spaniards, to be instructed in the faith and doctrine of the Church of Rome; and, to avoid scandal, the girls were committed to the charge of the married women, and the boys to the unmarried men.

AGREEABLE to their Majesties instructions, the Governor, Pedro de Vera, chose from among

mong the gentry twelve Regidores \*, to govern the island in civil matters, with a Secretary, Alguazil Major, Under-clerks, and Alguazils, with other civil officers: these were called the Cavildo. The Bishop, Don Juan de Frias, earnestly desired to have his see removed from Rubicon, in Lancerota, to the city of Palmas, which he obtained some years after, in the pontificate of Pope Innocent VIII. to the great satisfaction of Pedro de Vera and the rest of the inhabitants of Gran Canaria.

ON the 20th of February, 1487, at Salamanca, this island was, with great solemnity, incorporated into the crown of Castille, with the title of Kingdom, and declared free from all pechos and alcavalas †. In the same year, Pope Innocent VIII. gave the patronage of the bishopric of Canaria, with its benefices, to the King of Spain and his successors for ever.

IN 1499, the King of Spain sent a body of laws and charters to Canaria, for the government of its inhabitants; and at the same time confirmed certain regulations which had been formerly made by the natives.

IN 1515, the Emperor Charles V. gave to the city of Palmas, the title of Noble and Royal

\* The twelve Regidores were Pedro Garcia de St. Domingo, Fernando del Prado, Diego de Sorita, Francisco de Torquemada, Francisco de Espinosa, Martin de Escalante, Alonzo Jaimes de Sotomajor, Pedro de Vurgos the Standard-bearer, Juan de Severio, Juan Malfuente, Juan de Majorga, and Diego Miguel; all of whom were employed in the conquest. The office of Regidore is much the same as that of the Twenty-four before-mentioned.

† Certain inland duties paid in Spain.

City

City of Palmas; before that time it was called the town of Palmas.

## CHAP. XXII.

### *Of the Death of Diego de Herrera.*

**D**IEGO DE HERRERA, after having made divers incursions into the unconquered Canary Islands, as has been mentioned in the course of this history, besides many others on the coast of Barbary, adjacent to these islands, fell sick, and died in Fuertaventura, the 22d of June, 1485, aged seventy years and upwards: he was buried in the monastery of St. Buenaventura, which himself had founded. One Gonzalo Argote de Molina, one of the Twenty-four of Seville, and who was married to Donna Juana de Ayala, daughter of Don Augustin Herrera, Marquis of Lancerota, caused the following inscription to be placed on his tomb:

Here lies

The noble Knight, DIEGO DE HERRERA,  
Lord and Conqueror of the Seven Islands, the  
Kingdom of Gran Canaria, and of  
the Narrow Sea of Barbary,

Thirteenth of the Order of St. Iago,  
one of the Council to King Henry IV. and to  
their Catholic Majesties, Don Ferdinando, and  
Donna Isabella.

One

One of the Twenty-four of the City of Seville,  
 Founder of this Convent, and Son of the noble  
 Pedro Garcia de Ferrera \*

(Marshal of Castille, Lord of the Village of  
 Ampudia and of the House and Village of  
 Ayala; Captain-general of the Sea-coast  
 of Guipilcoa, one of the King's  
 Council) by his Wife

Donna Maria de Ayala Sarmiento.

He subdued and made Vassals

Nine Kings of Tenerife,

and Two of Gran Canaria.

He carried his victorious Arms over to Barbary,  
 where he led captive many Moors.

In Africa he built the Castle of Mar Pequeno †,  
 which he afterwards defended against  
 the Sheriff and his Army.

He was at War with Three Nations at once,  
 Portugueze, Pagans, and Moors ;

All whom he vanquished without Assistance from  
 any Crowned Head.

He married Donna Ignés Peraza de las Casas,  
 Heiress of these Islands.

How far Diego de Herrera deserved this pom-  
 pous epitaph, the reader may judge by what he  
 has seen of his atchievements in the course of  
 this history. He left behind him three sons and  
 two daughters, namely, Pedro Garcia de Her-  
 rera, Sancho Herrera, and Hernand Peraza;

\* Or Herrera; F and H in Spanish being often  
 used indifferently at the beginning of a word.

† Mar Pequeno, i. e. Little or Narrow Sea; so  
 called because that Castle was built upon the coast of  
 the narrow sea or channel which separates Lancerota  
 and Fuertaventura from the Coast of Africa.

the

the daughters were Donna Maria de Ayala, who was married to Diego de Sylva, Count of Pontalegre, in Portugal; and Donna Constanza Sarmiento, married to Pedro Hernandez de Sayavedra, Marshal of Sahara. Some time before his death, he divided his estate on the islands between Sancho Herrera and Hernand Peraza.

To Hernand Peraza, who was his favourite, he left the islands Gomera and Hierro. This man was succeeded by a son which he had by his wife Donna Beatriz Bobadilla, named Guillen Peraza de Ayala, and stiled Count of Gomera. He sold the two islands for seven thousand ducats to his own son Don Diego de Ayala: he died in 1567, and his son in 1586.

To his son Sancho Herrera he bequeathed a certain portion of the rent and jurisdiction of the islands Lancerota and Fuertaventura, with the uninhabited islands of Alegranza, Lobos, and Santa Clara, together with some lands in Spain. One of his descendants, named Augustin Herrera, was sent by Philip II. with three hundred men to the island of Madeira \*, as Captain-general thereof, with the title of Count. For his services there, he was created Marquis of Lancero-ta, in the year 1582; he died in 1586, and was succeeded by his son, also called Augustin Herrera.

\* Philip II. of Spain, reduced Portugal with all its dependencies, in subjection to the crown of Spain, and among the rest the island of Madeira. I suppose this Augustin Herrera was sent, with the three hundred men above-mentioned, to take possession of it. I imagine it was his son whom the Earl of Cumberland intended to surprize in the year 1596.



## C H A P. XXIII.

*Pedro de Vera goes to the Island of Gomera.*

WHILE Pedro de Vera was governing Gran Canaria in peace, to the satisfaction of the inhabitants, and enjoying the fruit of his labours in the conquest, he received letters from Lancerota, from Donna Ignés Peraza, widow of Diego de Herrera, informing him that her son, Hernand Peraza, was in great danger at Gomera, the natives there having rebelled against him. She entreated his assistance to quell them, and at the same time sent some vessels and troops to join those he might be pleased to order from Gran Canaria.

PEDRO DE VERA immediately gathered what men he could spare, embarked them on board two vessels that were in the port of Isletes and those from Fuertaventura, and sailed for Gomera, where he found Hernand Peraza besieged in a tower by the natives; who, when they saw the ships, raised the siege, and took refuge in a strong place in the mountains. Pedro de Vera went in pursuit of, and took them prisoners. Some of them he put to death for an example; the rest he pardoned at the intercession of Hernand Peraza, but he carried two hundred of them to Gran Canaria, leaving Peraza and Donna Beatriz Bobadilla, much pleased with his conduct. After his departure, Hernand Peraza began

gan to treat the natives with great rigour, friends as well as foes : and not content with the charms of his beautiful wife, Donna Beatriz Bobadilla, he became enamoured of a handsome Gomeran girl, who lived in a cave in the district of Guahedun, near to which he had some corn-fields. When the natives understood this, they concerted with the girl how they might seize him. She accordingly made an appointment with Peraza, at a certain place, to which he came attended only by his Gentleman and Page, who had endeavoured all they could, but in vain, to dissuade him from going. One Pablo Hapalupu, an old man, much respected by the natives, was at the head of the conspiracy. It seems this man had some time before advised Hernand Peraza to use the Gomerans as his children, and not to treat them with severity; which wholesome counsel so offended the Governor, that he ever after shewed a dislike and suspicion of him, insomuch that Pablo imagined his life was in danger from the unlimited power with which he knew Peraza to be invested. Peraza found his mistress in a cave, accompanied only by an old woman; he accordingly went in to her, ordering his Gentleman and Page to wait for him in another cave at a little distance. As soon as Hapalupu \* and his confederates had notice of his being come, they hastened thither; on their way they met a relation of the young woman's, called Hautacuperche, who was greatly offended at Peraza's intrigue with the damsel, and wanted only an op-

\* My author says, this man's design was only to apprehend Peraza, but for what end he does not mention.

portunity to revenge the affront offered to his family. When he understood their design of seizing Peraza, he urged them to make all the expedition they could, and not to wait for Pablo, who was unable to keep pace with them; adding, that he would run before them to the mouth of the cave. When the girl heard the noise of people approaching the cave, she told Peraza to put on his cloaths with all expedition, for that her relations were coming to take him. Upon which he slipped on a woman's garment, to disguise himself, and came running out; but as he was making off, the old woman cried out, "That is the man running away in woman's cloaths, stop him! stop him!" When he heard her give the alarm, and found he was discovered, he returned into the cave, saying, "If I am to be taken or killed, it shall not be in woman's dress." So putting on his cloaths and coat of mail, and taking his target and sword, he came to the mouth of the cave. Hautacuperche was then standing above, watching his coming out, armed with a wooden dart with a long spike in the head of it; when he saw Peraza, he darted his weapon down upon him, which entering between the joints of his armour, pierced his neck and went through the midst of his body, so that he fell down dead on the spot: they also killed his Gentleman and Page. When the old man, Pablo Hapalupu, saw the Governor was killed, he wept bitterly, telling those who were present, that their wives and children would rue the consequences of this bloody day's work. The old man survived this prophetic speech but a few days. After the death of Hernand Peraza, the Gomerans, who were accessory to his murder,

went

went to the mountains to acquaint their countrymen with what had been done, rejoicing and crying out in their language, "The Ganigo of Guahedun is broken!" The Ganigo was a sort of earthen vessel, out of which the natives, when met together to feast on public occasions, used to eat victuals or drink milk; therefore, some of them (alluding to that custom) when they saw crouds of people running to view the dead body of Hernand Peraza, said that they went to drink milk out of the Ganigo of Guahedun.

DONNA BEATRIZ BOBADILLA found means to procure the dead body of her husband, which she immediately interred, and then in all haste retired, with her children and the principal inhabitants of the town, into the castle at the port. They were scarcely entered the fortress, when it was surrounded and closely beset by the Gomerans, who wanted either to kill or take Donna Beatriz prisoner. They blocked up the castle many days, and reduced those that were shut up in it to very great straits, although they were secretly supplied with necessaries by some of the inhabitants of the town, and by some of the natives of the district of Orone. The besiegers attempted to force their way into the castle; but those that were within kept them off with stones and arrows, with which they happened to be well provided. Hautacuperche was the most active among the assailants in carrying on the siege: he was so dexterous that he caught all the arrows shot at him with his hand as they flew. At length Alonzo de Campo sent Antonio de la Pena to the top of the tower, to endeavour to decoy him to the bottom of it, near

a loop-hole, from whence he might take aim at him with a cross-bow. This artifice had the desired effect, so that Alonzo de Campo shot him dead through the loop-hole with an arrow. When the natives saw the death of Hautacuperche, and knew that Donna Beatriz had sent advice of the murder of her husband to Pedro de Vera, they were afraid of his return to the island, and therefore raised the siege, retiring to a strong inaccessible place in the mountain. When advice of the murder came to Pedro de Vera, he mustered four hundred men, embarked them on board six ships and barks, and sailed with them to Gomera, where he found the beautiful widow in the castle, she being afraid to venture out, although the siege was raised. Pedro de Vera, after the compliments of condolence, concerted measures with her for apprehending and punishing the murderers of her husband.

THE mutineers had shut themselves up among the mountains, in a strong natural fortress named Garagonohe, which could not be forced. Pedro de Vera, fearing lest the rest of the inhabitants of the island might oppose his designs, caused public proclamation to be made, commanding all the Gomerans, on pain of death, to come to the church, in order to be present at the funeral honours which were to be paid to the remains of Hernand Peraza. They accordingly came on the appointed day, without fear, not being conscious of having done any thing to incur the displeasure of the Spaniards, and were all made prisoners.

THEN Pedro de Vera marched against those who were in the strong hold of Garagonohe, and at length enticed them, by fair words and promises,



promises, to surrender. He then brought them to the town at the port, where, notwithstanding his promise that he would do them no harm, he condemned to death all those of the districts of Agane and Orone, who were above fifteen years of age. This unjust sentence (for those concerned in the murder were few) was executed with great rigour, some being hanged, others drowned, and others drawn asunder by horses. Not content with this severity, he caused the hands and feet of many of the Gomerans to be cut off, and banished others. A villain named Alonzo de Cota, who was carrying a number of the banished in a ship to Lancerota, threw them overboard in the passage. The wives and children of those who had been put to death were sold for slaves. After this horrid massacre, Pedro de Vera returned to his government of Canaria. On his arrival there, from information which he had received at Gomera, that the natives of that island who lived in Canaria, had sent to their countrymen in Gomera, exhorting them to murder Hernand Peraza, in case he should attempt to maltreat or dishonour their wives or daughters, affirming that they were resolved to do the same by any one who should offer such an insult to them or theirs in Canaria: on this information, I say, he caused all the Gomerans residing in Canaria to be seized in one night, amounting to about two hundred, men, women, and children: the men he put to death, and sold the women and children for slaves.

WHEN the Bishop, Don Juan de Frias, heard of these proceedings, he was greatly incensed at the Governor for his barbarity: however, he  
went,



went, and calmly expostulated with him on the impropriety of selling Christian children. The Governor replied, that they were not Christians, but children of infidels, murderers of Hernand Peraza, and who would have murdered him also. To this the bishop made answer, "As to you, you must at last appear before God, to answer for the bloody massacre of these people, the cry of whose innocent blood hath reached to heaven; but as for me, I will excommunicate all those who have had or shall have any hand in sending those children out of the island." Upon this the Governor told him, that if he gave his tongue such liberty, or continued to talk to him in that strain, he would clap a red-hot scull-cap on his head. Upon this the Bishop returned home, much grieved at the Governor's behaviour to him, as well as at his inhuman treatment of the Gomerans. As soon as he conveniently could, he embarked for Spain, where he complained to their Majesties of Castile, against Pedro de Vera, for his unjust and cruel behaviour to the Gomerans.

THEIR Majesties, Don Ferdinando and Donna Isabella, ordered enquiry to be made into the cause of this complaint; which was accordingly done; and the Bishop's accusation appeared to be well grounded. Upon which the King gave orders to set all the Gomeran prisoners at liberty, and that those who had bought them should have a claim upon the sellers for their money.

THE Bishop, Don Juan de Frias, died soon after he had performed this good office for the Gomerans.

My author does not mention the cause of the first insurrection of the Gomerans against Hernand

nand Peraza; but we may easily observe, by what has been already mentioned, that his oppression occasioned the second; for the intimacy between the girl and Peraza was not with her consent, otherwise she would not have betrayed him into the hands of her relations; but he forced her to it by his absolute power, which no one on the island durst resist. We might here compare the behaviour of John de Betancour and that of Pedro de Vera in similar circumstances, and observe the difference: for had the complaint made by Donna Beatriz to de Vera, been made to John de Betancour, he would have told her, that her husband had received the due reward of his actions, from men sensible of their injured honour. But people of narrow minds cannot conceive any other method of ruling those whom they call barbarians, than by down-right force and severity.

PEDRO DE VERA, a short time after was recalled from his government, which was partly owing to the complaints of the Bishop, and partly to his being an experienced commander in mountainous countries, knowing well how to dislodge an enemy from strong inaccessible places, like those of Gran Canaria; and as the mountains of Granada, from which the King was desirous to drive the Moors, are full of such places, his Majesty thought Pedro de Vera might be employed there to good purpose. With this view he sent for him, received him graciously, and made him a Marshal and Commissary of War in Granada, in which he acquired great reputation: but he took his being recalled much to heart; sensible that the Bishop's complaints against him had been the real occasion thereof.

PEDRO

PEDRO DE VERA had six sons, one of whom, named Hernando de Vera, being disgusted with their Majesties, and blinded by passion, wrote some satirical verses against them, which he shewed privately to some of his friends, who again handed them about to others, till at length they came to the sight of the King and Queen, who, on reading them, were so much irritated, that they sent a judge to Xeres de la Frontera, where the real author of the libel resided, in order to discover the writer. In consequence of which enquiry, the Tiniente \* of the town was convicted, and condemned to lose his head in the market place; which sentence was accordingly put in execution: several other persons in Xeres were banished the kingdom on the same account. Hernando de Vera, having observed the storm gathering some time before, fled to Portugal; but a great reward being offered for apprehending him, he did not think himself safe in that kingdom, and therefore went to the island of Gomera, where he put himself under the protection of Donna Beatriz Bobadilla, who lay under great obligations to his father, as he had relieved her when in distress, by rescuing her out of the hands of the Gomerans. But Queen Isabella having caused public proclamation to be made, that whosoever should bring Hernando de Vera prisoner, should be pardoned of whatever crime he had committed, and should also receive a great reward; Donna Beatriz Bobadilla, having an earnest desire to return to Castille, but

\* The Tiniente, i. e. Lieutenant, of any town in Spain, is the civil magistrate next in dignity to the Corregidor.

not daring to attempt it for fear of the Queen's jealousy, thought she had now found a favourable opportunity of accomplishing her design, and therefore most ungratefully seized the person of de Vera, kept him close confined, and some time after embarking on board a ship with her valuable prize, sailed for Spain; but being forced by bad weather to put into Madeira, the Portugueze there, understanding that Donna Beatriz Bobadilla was carrying a son of Pedro de Vera prisoner to Spain, intreated her to permit him to come ashore to refresh himself, out of the regard they had to the memory of his father, whom they knew and respected; but Donna Beatriz refusing their request, they got together a number of boats and boarding the ship, took him out by force, and carried him on shore. Soon after they sent him to Portugal, and left Donna Beatriz Bobadilla to return to Gomera, covered with ignominy, and the abhorrence and derision of all who had heard of her black ingratitude and just disappointment.

DE VERA was so imprudent, some time after his arrival in Portugal, to quit that kingdom and go to Andalusia, where he was seized; but by the assistance of his relations, found means to escape. At length, his father representing to their Majesties his own long and faithful services, and interceding for his son's pardon, it was granted him, on condition of his serving in the garrison of Mellila, in Barbary, with some horse, at his own cost. He accordingly went thither, but died soon after his arrival in that country. His father, Pedro de Vera, being  
very

very old, fell sick, and died at Xeres de la Frontera, where he was buried, in the monastery of St. Dominick, which he had built and endowed, as a burial-place for himself and all those of the name of Vera.

THE  
HISTORY  
OF THE  
DISCOVERY and CONQUEST  
OF THE  
CANARY ISLANDS.  
BOOK THIRD.

CHAP. I.

*Of the Island of Palma, and of the ancient Inhabitants thereof; their Manners, Customs, Worship, &c.*

**I**T is not positively known how this island came first to be called Palma. In all probability it received this name from the Europeans at the time of their discovering it, for the natives called it Benahoare, which, in their language, signifies My Country \*. When the Europeans first landed on this island, it produced

\* When the Spaniards asked the meaning of the word Benahoare, the natives would naturally answer, This Place, our Land, my Country, this Island, or our Dwelling-place; but I have reason to imagine that it did not literally signify My Country, as I shall endeavour to prove in another place.



no sort of corn, or eatable roots, excepting the roots of fern, of which the natives made meal (as the inhabitants of this and some other of the Canary Islands do to this day) and also of the seed of a tree or shrub called Amagante. Both these sorts of meal they ate mixed with milk or broth. Their other sorts of food were flesh of goats, sheep, and hogs, which they ate either roasted or boiled. The skins of the two first served them for cloathing, and of the latter they made shoes. The weapon they used in war was a staff or pole, sharpened at the point and hardened by fire, which they called Moca.

THE island was divided into twelve districts, each of which was governed by its own Lord or Captain. But their police was not so good as that of any of the other islands, for he was esteemed the cleverest fellow, who could steal with such address as not be discovered: if any one happened to be detected in this practice, no other punishment was inflicted on him than being obliged to restore the thing stolen. If a man received an insult from any of his own district, he thought it mean to complain of the injury to his Captain, but avenged his own cause, by gathering together his friends and relations, and retaliating the affront; after which they all removed and took up their residence in another district. Their manner of worship was as follows: in each district there was a great pillar or pyramid of loose stones, piled up as high as possible, and so as not to fall down. There the natives assembled on certain occasions, singing and dancing around the pyramid: there also they wrestled and performed other feats of agility. In one of the districts, instead of a pyramid of

loose stones, there was a natural one, being a narrow long rock, upwards of an hundred fathoms high \*, where the natives worshipped their god Idafe, whose name the rock itself still retains. They were in continual apprehension of its tumbling down; and therefore, whenever they killed a sheep or goat, they roasted a piece of it, which they sent by two persons as a present to the rock. As they went along, he who carried the offering sang these words, “ Y Igu-ida, y iguan, Idafe;” which, in their language, signifies, “ It will fall, Idafe.” Upon which the other answered in the same tone, “ Gue-gerte, y guantaro,” i. e. “ Give to it, and it will not fall:” and then threw down the meat, and both went away; when it was quickly devoured by the ravens which hovered about the rock.

THE natives held the sun and moon in great veneration, keeping an exact account of time, in order to know when it would be new or full moon, or other days of devotion. Besides the fore-mentioned worship, they acknowledged one God in the heavens, greater than all, called Abora, whom they adored. My author asserts,

\* The Nubian geographer, in the first part of his First Climate, says, “ There are on that coast six islands, called the Fortunate Islands, from whence Ptolemy begins his computation of longitude. They relate, that in each of the said islands is to be seen a pillar, raised of stone, of an hundred cubits length, each pillar supporting a brazen image with its hand lifted up and pointing backwards. These pillars are six, and one of them, as it is reported, is the idol Cades, which is to the west of Andalusia; and beyond those no one knows of any habitations.

that

that the devil sometimes appeared to the natives in the shape of a shcock dog, whom they called Irvine. They were extremely alarmed in time of sickness; so that when any one was taken ill, he sent for his friends and relations, and said to them, "Vacaguare," i. e. "I want to die." Upon which they carried the sick person to a cave, where they laid him down upon a bed of goat skins, put a pitcher of milk by him, and then, closing the mouth of the cave, left him to expire by himself. They buried their dead in caves, and always spread the skins of goats under them, saying that it was not proper that a dead body should touch the ground.

THIS is the only certain account that has been preserved of the customs of the ancient inhabitants of Palma. As to their language, some remains thereof, as well as of those of the other islands, may be seen in the table at the end of this work.

## C H A P. II.

*Of the Invasion of Palma by Hernand Peraza and his Vassals.*

WE have already related in what manner the Spaniards were baffled in their attempt on Palma, under the command of Guillen Peraza, who was himself killed in that unfortunate expedition. After his death, his vassals in the island of Hierro made several descents on Palma, to rob and plunder the natives of their cattle, and also for making prisoners to sell for slaves. In one of these expeditions, they took prisoners a man and a woman, the latter of whom was sister to one of the chiefs of the island, named Garehagua. When she found they were about to carry her on board their ship, she made such a stout resistance, that the person whose prisoner she was, found himself obliged to have recourse to his arms to defend himself, and to prevent her from getting away, so that in the scuffle he killed her. Not long after, the natives having made peace with the Spaniards of Hierro, a reciprocal trade was carried on between them; and it so happened, that among other Spaniards that came to trade at Palma under sanction of the treaty, was the person who killed the woman. One day, as he was talking with Garehagua, he related the adventure, not knowing that the woman was his sister:

sister: but when Garchagua heard the story, and from the person's own mouth, he replied, "Your ill fortune has brought you into my hands, that I should avenge my sister's death;" and so saying, stabbed him instantly in the belly with a stick pointed with goat's horn, and killed him on the spot, before any one could come to his assistance. This transaction put an end to the truce, and both parties began the war afresh.

IN another descent of the Hierrons upon this island, they met with a beautiful woman of a gigantic size, named Guayanfanta, who fought with great courage and resolution. This fair warrior finding herself surrounded on all sides by the enemy, so that no way was left for her to escape, suddenly caught up a Spaniard under her arm, and ran with him towards an high and steep precipice, with a design to cast herself and her enemy headlong down together; which she would certainly have effected, had it not been for another Spaniard, who coming behind her, gave her a wound in the back part of the leg, which brought her to the ground. From this and the foregoing story, a tradition has prevailed, that the men of Palma were so effeminate and faint-hearted, that the war was carried on wholly by the women.

MOST of these incursions upon Palma were made by order of Hernand Peraza, son of Diego de Herrera, and were in general attended with loss to the invaders.

IT has already been shewn, that Juan Rejon sailed from Spain with a fleet, in order to make the conquest of Palma; but this expedition was frustrated by his death, which happened in the

island of Gomera, after which his troops sailed to Gran Canaria, and joined Pedro de Vera. After the conquest of that island, when Pedro de Vera came to make a distribution of the lands, he particularly favoured Captain Alonzo Ferdinando de Lugo, who commanded the garrison of the Tower of Gaete, to whom he allotted for his portion all the fertile well-watered lands about that place, which abound in all kinds of fruit-trees, and has moreover the advantage of a small but convenient harbour, stored with variety of fish. But Alonzo, not content with his lot, and preferring an active military life to one of ease and retirement, sold his fine estate, and went over to Spain, where he obtained from their Majesties a grant of the conquest of Palma and Tenerife. He afterwards went to Seville, to provide himself with ships, men, ammunition, &c. necessary for the undertaking. It is related of this captain, that the great expence attending these preparations, having not only exhausted the ready cash he had procured from the court, but also most of his private fortune; and that the King, who at that time was in the heat of the war of Granada, could not spare him any farther supply to enable him to prosecute his voyage; chagrined at this disappointment, he was one day walking in a pensive manner in the great church at Seville, when he was accosted by a venerable old man, who entered into conversation with him, and, after some talk, persuaded him by no means to give over the intended expedition, for that God would certainly be with him and assist him in the prosecution thereof: he then put his hand behind the cloth of an altar, and took out a bag, containing a great quantity



quantity of doubloons, which he gave to him, saying, "When they are gone, you shall receive more." Alonzo de Lugo, after having put up the money, looked about for the old man, but he was gone, and he never saw him afterwards; from all which he concluded, that it was certainly the apostle St. Peter, of whom he was a devout worshiper. With this money, and the sum he procured from some merchants of Seville (more probably indeed the whole) he completed the equipment of his fleet, and sailed for Palma, where he arrived the 29th of September, 1490, and landed at the port of Tassacorta, on the west side of the island, in the district of one Mayantigo. There he fixed his camp, which he took care to fortify strongly before he attempted to proceed further into the country, that in case of a repulse or surprize, he might have a place of refuge for his men, and where his provision and ammunition might be securely lodged, without trusting to the shipping, which by bad weather might be obliged to put out to sea, as the ports in Palma are open roads, where ships are exposed to almost all winds: he also built a chapel, which he dedicated to St. Michael. After this he advanced farther into the island, and reduced all the south-west part of it: which he effected, not by force of arms, but by presents and promises; for, before his arrival at Palma, the natives of that quarter of the island were on good terms with the Spaniards of Hierro, who frequently came and traded at Tassacorta.

FROM thence he went to the north-east side of the island, which is entirely separated from the other by mountains of such a prodigious height,

height, that they reach far above the clouds. Here he met with more resistance, because the natives were enraged against the people of Hierro, for the injuries they had done them. When he came to the district in which Guarehagua commanded, he found the inhabitants in arms; nor would they be persuaded to submit until he attacked them, in doing which some were killed and many taken prisoners: these he treated with great kindness, in order that their countrymen, seeing his humanity, might be induced to lay down their arms. This conduct had the desired effect, the natives no longer opposing the Spaniards in their progress, except at a place called, in the language of the island, Acer (i. e. a Place of Strength) but by the Spaniards La Caldera.

BEFORE he went against it, he thought proper to return to the camp, to refresh his troops, who were extremely fatigued by reason of the ruggedness of the roads and excessive height of the mountains. After remaining in the camp some days, he marched towards the Caldera, which is a hill shaped in form of a cauldron; the outside very high and steep, having two rugged steep passages leading into it; on the inside it descends gradually, and is covered with pines, palms, laurels, retamas, and other trees; the bottom is a plain of about thirty acres, but the extent of the summit is about two leagues. Within the Cauldron spring many rills of water, which, uniting together, run down in a rivulet near one of the passes before-mentioned. By this water-course Alonzo de Lugo, after attempting the other passage in vain, endeavoured to penetrate into the Cauldron, where a great number of the natives were assembled to oppose him, com-  
manded.

manded by one of their chiefs, called Tanause. In this enterprize he was greatly assisted by the natives who had already submitted to him; for when he could not proceed on his way, they carried him the length of two bow-shots on their shoulders. Had the enemy opposed him there, they might easily have destroyed his forces; but being posted higher, Alonzo had an opportunity of attacking them on more equal terms, which he did with great bravery, but could not force the passage; for the natives were so advantageously posted, and that place being their last resource, defended it so obstinately, that Alonzo de Lugo was obliged to retreat, and encamp at some distance from the place of action. The same evening the natives sent their old people, women, and children, for more security, to the top of the mountain, where they took up their lodgings in the caves among the rocks; but the night proving intensely cold, they were all frozen to death, in memory of which event the natives named that place Aysouagan (i. e. the Place of Freezing).

ALONZO DE LUGO finding how little the experience and valour of his soldiers availed him in such a place, sent one of the converted natives, named Juan Palma, to Tanause, to persuade him to embrace the Romish faith, and submit to the crown of Spain, promising him and his companions the full enjoyment of their liberties and effects. Tanause returned for answer, that if Alonzo would go back to the foot of the mountain, he would come next day and make his submission. This Alonzo agreed to; but suspecting it was only a stratagem to dislodge him from the place he was in, he left an ambush to cut  
off.

off their retreat in case they followed him down, and afterwards wanted to return to the strong hold. Tanause not coming so soon as he had promised, the Spaniards were marching back to their former station, when they met him on his way: the natives seeing the Spaniards under arms and in order of battle, were apprehensive of some treacherous design, and would have returned; but Tanause assured them, that as he had Alonzo's promise, they had nothing to fear. But he was mistaken; for Alonzo, not being assured of their intentions, and fearing they might escape back into the Cauldron, fell upon them, and a very bloody skirmish ensued, which ended in the death or captivity of all the natives. Among the prisoners was Tanause himself, who complained bitterly against Alonzo for his breach of promise. The battle was fought on the 3d of May, 1491, seven months after Alonzo de Lugo's landing on the island at Tassacorta. That day is celebrated annually in Palma, as a great festival, in commemoration of the reduction of the whole island to the obedience of their Catholic Majesties. Immediately after the battle, Alonzo dispatched a vessel to Spain, to carry the agreeable tidings of the conquest to their Majesties, and at the same time sent over some of the chiefs of the island, among whom was Tanause; but he took his being sent out of Palma so much to heart, together with Alonzo's breach of promise, that he obstinately refused all manner of nourishment and starved himself to death; a thing not unusual among the natives of Palma, who were very impatient under any affliction of body or mind.

AFTER

AFTER the conquest of the island of Palma, Alonzo de Lugo sailed to Tenerife, taking with him all the troops that could be well spared. After his departure, certain of the natives, to the number of three hundred, from some motive of discontent, assembled in a body, and committed several acts of hostility on the Spaniards and the natives under their government; which when Alonzo de Lugo came to hear, he sent over one Diego Rodriguez Talvera, a person well known to the natives of Palma, and perfectly acquainted with their manners, customs, and language, with orders to reduce them again to obedience. He accordingly landed in Palma, having only thirty soldiers under his command; with whom, the Spaniards already in the island, and some of the natives in whom he could confide, he went in search of the rebels, defeated them in several encounters, and at last entirely dispersed them, though not without some bloodshed, and the loss of many of his men; after which to strike a terror into the rest of the natives, he caused the chiefs and ringleaders of the rebellion to be put to death. This severity had the desired effect; for ever since the inhabitants have continued faithful and obedient subjects to the crown of Spain.

## C H A P. III.

*Of the Island of Thenerife or Tenerife.*

**T**HIS island was named Thenerife, or the White Mountain, by the natives of Palma; Thener, in their language, signifying a Mountain, and Ise, White: the Pike, or summit of Thenerife being always covered with snow. This name has been continued to it by the Spaniards ever since; but the natives called it Chineche, and themselves Vincheni: how the Spaniards came to give them the name of Guanches, is not known.

THE inhabitants of this island were in general of a middle stature: those who dwelt on the north side of the island were much fairer, and had hair of a lighter colour than those in the southern parts. A Man, in their language, was called Coran, and a Woman, Chamato. A few years before the conquest of Tenerife, there was a prince called Betzenuria, who governed the whole island: he had nine sons, who, upon the death of their father, divided the government equally amongst them; by which means the island became divided into nine kingdoms, eight of which did homage to Tmobat, the elder brother, who was the most powerful, being possessed of the richest and most fertile part of the island, being that tract which stretches between Orotava and the brow of the hill above the



the port of Santa Cruz, in which he could raise seven thousand fighting men. One of the brothers, named Acaymo, was King of Aguilmar; another, called Atguarona, of Abona; and a third, Arvitocaspe, of Adehe: the names of the other four are lost, but they reigned in Teghest, Icoden, Centejo, and Daute. The royal dignity was, in their language, Quebechi, and was elective. In the summer the King resided in the mountains, but in the winter near the sea-side. When he changed his place of residence, or travelled, the elders of his tribe assembled, and carried before him a sceptre and a lance with a kind of flag upon it, to give notice of the King's approach to all who might be travelling upon the road, that they might pay him the customary homage, which was by prostrating themselves before him on the ground, wiping off the dust from his feet with the corners of their garments, and kissing them.

THE King was always obliged to marry a person who was his equal; but if such a one could not be found, he took his own sister to wife, not being permitted to debase his family by a mixture of plebeian blood.

THE natives acknowledged a God, whom they called by the names Achguarergenán, Achoran, and Achyman, which signify, in their language, the Sustainer of the Heavens and the Earth. They also gave him the titles of Achuhuiaban, Aahuhucana, and Aguayarerar, i. e. the Great, the Sublime, and the Sustainer of all.

WHEN they were in great distress, occasioned by want of rain, &c. they assembled in certain places set apart for that purpose, with their children and flocks, where they sat in a circle  
on

on the ground, weeping and making a mournful noise, their flocks bleating at the same time for want of food, for both men and beasts, on these occasions, were debarred all kind of sustenance. No man was allowed more than one wife, and they married without any regard to kindred, except that of a mother or sister. They could put away their wives when they pleased; but the children of those women who were repudiated were reckoned illegitimate, and could not inherit their father's effects. They had a custom among them, that when a man by chance met a woman alone on the road, or in a solitary place, he was not to look at, or speak to her, unless she first spoke to, or demanded aught of him; but to turn out of the way: and if he made use of any indecent expression, or behaved in an unbecoming manner, he was severely punished. When their children were born, they were washed all over with water, by women set apart for that office, who were virgins, and never allowed to marry.

THE men wore cloaks of goat skins, dressed and softened in butter; those of the women were longer, and reached down to their feet, with petticoats of the same stuff underneath. Both sexes frequently anointed their bodies with sheep's oil, being particularly lean, and their skins very dry. Their language differed entirely from those of the other islands, and was very guttural. They had no iron or other metal among them; and instead of instruments made of these, they used a black hard stone, sharpened and made fit for killing sheep, cutting and working timber, &c. These they called Tavnas.

THEY

THEY had often disputes among themselves about their flocks and pastures, which frequently ended in wars. Their offensive weapons were darts, made of the pitch-pine, sharpened and hardened in the fire like those used in Gran Canaria. They had also a weapon like a spear, very sharp, which they called Anepa: and so dexterous were they at throwing these, that they scarce ever missed their mark. When an enemy approached, they alarmed the country by making a smook, or by whistling, which was repeated from one to another. This latter method is still in use amongst them, and may be heard at an almost incredible distance. The inhabitants of Tenerife were divided into three classes, the nobles, the gentlemen, and peasants: the first was called Achimensay, i. e. of or belonging to the King's House or Family, the word for King being in their language Mensay, but in speaking to him they call him Quevehiera, which signifies Your Highness: the second rank, namely the Gentry or Yeomen, were called Cilhiquico: and the third, Achicarnay. They believed that God created them of earth and water, and that he made as many women as men, giving them cattle and every thing necessary for their subsistence; but that afterwards, they appearing to him to be too few, he created more; but to these last he gave nothing; and when they asked him for flocks of sheep and goats, he told them to go and serve the other, who would in return give them sustenance; from these, they say, are descended the Achicarnay, or servants.

THEY had a custom, that in the cave or house where the husband and wife slept, no other person was allowed to sleep. They did not lie together,

gether, but had separate beds in the same house or cave: these beds were made of herbs or grass, covered with goats skins neatly dressed and sewed together, with blankets or coverings of the same stuff.

THERE were among them artificers who dressed goat skins and made their garments; potters, who made earthen vessels; and carpenters, who wrought in wood: these were paid for their labour in flesh, barley, or roots. The natives of Tenerife were very neat and cleanly; they washed their hands and faces whenever they arose from sleep, or when they sat down to eat, and after they had eaten. Their food was the flesh of goats and sheep, boiled or roasted; and this they ate alone, and not like the Europeans, with the addition of bread or roots. They also ate barley-meal, roasted and dressed with butter or milk; this dish they called Ahorer. After eating, they did not drink for the space of half an hour, as they imagined drinking cold water immediately after eating warm victuals spoiled and hurt their teeth. They had no other cattle but sheep and goats. Their grain was wheat and barley; the former they called Triguen, the latter Taro. A sheep they called Ana, and a goat Ara. They had little dogs, which they called Cancha.

THE men prepared the ground for seed, by hoeing it with wooden hoes, and the women sowed the seed. Their seed-time was in the month of August, which they called Venesmer. They had beans and peas or vetches, all which they called Hacichei. Milk they called Ahof; butter, Oche; and melasses, Chacerquen, which they made of mocanes, called in their language Yoja.

Yoja. The method of making it was this: when the mocanes were ripe, they exposed them three or four days to the sun; then bruised or mashed them, and boiled them in a quantity of water till it was almost all evaporated; then they strained the remainder through a sort of sieve made of rushes, and preserved it as a medicine in fluxes and pleurisies, which were common in the island. When they were troubled with acute pains, they drew blood from the part affected with lancets made of Tavonas or sharp stones.

THEIR wars, as has been observed before, were generally about the boundaries of their lands and pasture. The women attended them on those occasions, with provisions, &c. and in case any of the men were killed, they carried off the dead, and interred them in caves. When any person died, they preserved the body in this manner: first they carried it to a cave, and stretched it on a flat stone, where they opened it, and took out the bowels; then twice a day they washed the porous parts of the body, viz. the arm-pits, behind the ears, the groin, between the fingers, and the neck, with cold water: after washing it sufficiently, they anointed those parts with sheep's butter, and sprinkled them with a powder made of the dust of decayed pine-trees and a sort of brush-wood which the Spaniards call Bressos, together with the powder of pumice-stone; then they let the body remain till it was perfectly dry, when the relations of the deceased came and swaddled it in sheep or goat skins dressed; girding all tight with long leather thongs, they put it in the cave which had been set apart by the deceased for his burying-place, without any covering. The King could be buried

ed only in the cave of his ancestors, in which the bodies were so disposed as to be known again\*. There were particular persons set apart for this office of embalming, each sex performing it for those of their own. During the process they watched the bodies very strictly, to prevent the ravens from devouring them, the wife or husband of the deceased bringing them victuals, and waiting on them during the time of their watching.

THEIR manner of holding their courts of judicature was as follows: they fixed on some large plain in the island, in the middle of which they placed a large and high square stone, and on each side thereof several others of inferior size and height. On the day appointed for holding the court, the King (who was always present on these occasions) was seated on the high stone, and the principal elders of the district on the lesser ones, according to their seniority; and in this manner they heard and decided causes. When any one was sentenced to corporal punishment, he was laid flat on the ground, the King delivering the staff or sceptre, which he always

\* Not many years ago, two of those embalmed bodies were taken out of a cave: they were entire, and as light as a cork; but quite fresh, and without any disagreeable smell. Their hair, teeth, and garments were all found and fresh. About two years ago, I employed some of the natives of Tenerife to go into one of those caves (which are almost inaccessible) to try if they could find any of those bodies; they brought me some bones, pieces of goat-skin garments, &c. and a scull with some hair upon it, which was black and lank; the garments were quite fresh, and had the hair upon them.

carried



carried with him, into the hands of some person, ordering him to give the offender such a number of blows therewith as he thought his crime merited, and then commanded him to be taken from his presence. For murder, the King took away the criminal's cattle and effects, and gave them to the relations of the deceased, and banished the murderer from that district; but at the same time took him under his protection, so that the friends and relations of the deceased might not do him any hurt. They never punished any person with death, saying, That it belonged to God alone to take away that life which he gave.

THE natives of this island did not worship idols, nor had any images of the Deity. Besides the names they gave to God already mentioned, they called him Guararirari (i. e. Possessor of the World), Atguaychafunatuman (i. e. Possessor of Heaven), Atuman in their language signifying Heaven: after the conquest, they called the Virgin Mary, Atmaycequayarirari, the Mother of him who possesses the World.

THEY had a custom among them, that when one person went to the house of another, he did not attempt to enter in, but sat on a stone at the door, and either whistled or sang till some one came out and desired him to walk in. Whoever observed not this ceremony, but entered into another person's house without being invited, was liable to punishment, as they reckoned it a very great affront.

THEY had a wonderful facility in counting the number of their sheep and goats when issuing tumultuously out of a fold, without so much as moving their lips or pointing to them with their fingers.

## C H A P. IV.

*Of the miraculous Image of our Lady of Candalaria\* ; of the stealing away and restoring it, with the Consequences thereof.*

**I**N the foregoing part of this history it was observed in what manner the Spaniards of Lancerota came to understand there was an image of the Virgin Mary in Tenerife. Diego de Herrera then, having in Lancerota some Guanches, who knew the place where it was, he went with them to Tenerife in search of it, where, by means of a treaty of peace with the King of Guimar, he landed, and his Guanches secretly conveyed the image on board his ship ; which, when he received, he sailed with it for Lancerota, where the valuable prize was received with great demonstrations of joy : they carried it in solemn procession, at which were present all the people of the island ; and afterwards deposited it in the church of Rubicon with great care and reverence. How it came to Tenerife, is not certainly known ; but it would appear, as it was found on the sea-shore, that it had been on board some ship which was lost near the islands, and so driven ashore by the waves. The Spaniards relate many wonderful and fabulous stories of this image : one of which is so interwoven with the

\* See the description of the Canary Islands.

thread of this history, that we cannot omit it, and is as follows. After the image had been placed on the altar of the church in Lancerota, it was found every morning with its face turned to the wall, notwithstanding its being daily replaced in its proper position; this struck the people with a great panic, who endeavoured, with many prayers and processions, to remove this uncommon appearance of displeasure in the image, but to no purpose. Wherefore Diego de Herrera and Donna Ignés Peraza, thinking it was not the will of God that the image should remain in Lancerota, resolved to restore it to the natives of Tenerife. Accordingly Herrera went with some vessels, anchored in a port, where the King of Guimar came to meet him, at the head of a great number of armed men, thinking he was come, as at other times, to plunder and carry off the natives and cattle; but when he heard Herrera declare that he was come only to return the image, he was greatly amazed, and would not believe him till he produced the image before them: upon which some of the Guanches ran with all speed to the cave where it was wont to stand, but not finding it there, they returned, and acquainted the King and the rest, who all set up a most doleful cry, earnestly intreating Herrera to return them their image, which he did with great chearfulness, being much struck with, and edified by, the appearance of such devotion and regard in the Guanches to the Virgin. Before he returned to Lancerota, they, as a mark of gratitude, presented him with as many sheep and goats as loaded his ships, and together with this, free liberty to send vessels to trade with them. At that time Herrera enquired of the natives

natives whether they had missed the image from the cave while it was at Lancerota? To which they replied, that it was seen in the cave daily until his arrival: and moreover, that in that time it often went and visited the King and some of the Guanches. My author says this must have been some angel, sent there to represent the image in its absence, for the consolation of the natives, and the honour and glory of the most holy Virgin Mary.

SOME months after this, Sancho Herrera went to Tenerife with several ships, well manned, to try if any method could be found to bring the island under subjection by means of the treaty of peace and commerce with Diego de Herrera, his father, had settled with the King of Guimar.

THIS prince, in return for the good-will Diego had shewn him in returning the image, gave consent that Sancho Herrera should land and build a tower or fort at the port of Anafo, now called Santa Cruz, which Herrera pretended was for the benefit of commerce, and to cement the friendship between the two nations. In order to prevent quarrels or disputes between them, several wholesome laws were made and agreed on, particularly the following; that if any person of the one nation did an injury to one of the other, the delinquent was to be delivered to the offended party, to be punished as he might think proper. Some time after concluding this treaty, and the building of the tower, it happened that some Spaniards carried away a parcel of sheep belonging to the Guanches; complaint of which being made to Herrera, he delivered up the offenders to the King; who, after severely reprimanding them,

them, instead of putting them to death according to agreement, generously sent them back to Herrera. It was not long before the Guanches did some injury to the Spaniards, who making complaint thereof to the King, he caused the delinquents to be delivered to Sancho Herrera; but he, forgetful of the example of clemency and generosity which the King of Guimar had shewn him, caused them all to be hanged up. When this was made known to the King and the Guanches, they were filled with indignation at this ungenerous behaviour, and resolved to drive the Spaniards out of the island, and to raze the fort to the ground: all which they performed, and put the whole garrison to death, except five, who had the good luck to get to the ships in the port, on board one of which Sancho Herrera happened to be at the time of the attack, and from whence he was spectator of the destruction of his fort, and the death of his people, without being able to prevent the one or assist the other. So that after taking so much pains to no purpose, he was obliged to return to Lancerota. After this miscarriage of Sancho Herrera, no farther attempt was made upon Tenerife, until Alonzo de Lugo undertook the conquest of it, after he had completed the reduction of Palma; when, leaving a sufficient number of men on that island to keep all things quiet, he embarked with a thousand veterans and some horse, well armed and equipped, in order to subdue the island of Tenerife.

## CHAP. V.

*Alonzo de Lugo lands in Tenerife.*

**T**HE armament from the island of Palma, commanded by Alonzo de Lugo, arrived at the port of Anaso on the 3d day of May, 1493, which day, among those who profess the Romish religion, is the festival of the Holy Cross, and on this account Alonzo de Lugo named the port Santa Cruz, which name it still retains.

DISSEMBARKING his troops, he marched up the high and steep mountain above the port, on the top of which commences the plain now called the Laguna, and where the city of that name stands.

PROCEEDING forwards, he came to a plain, where is now the hermitage called de Gracia; there he encamped, and was waited on by Acaymo, King of Guimar, and the Kings of Anaga, Adehe, and Abona, with whom he entered into a league. They informed him of the strength of Ventomo, King of Taora, who was then at war with all the Kings of the island: having received this intelligence, he marched towards him. The King of Taora met him with only three hundred chosen men, and demanded what he wanted of him? Alonzo de Lugo told him he came only to court his friendship, to request him to embrace Christianity, and



and become a vassal to the King of Spain, who would heap many favours on him.

To this the King of Taora replied, that as to his proposal of peace and friendship, he accepted it most willingly, and would furnish him with any thing he wanted, and that the island could afford, either for his use or refreshment; for none should ever have reason to say of him, that he rejected or despised the proffered friendship of any man: but as to embracing Christianity, he did not know what he meant by that. In answer to his becoming a vassal to the King of Spain, he said, he knew him not, neither would he, who was free-born, subject himself to any man; but as he had all his life-time been free, so he intended to die. Having thus answered Alonzo's proposals, he left him, and went to his own district. Alonzo de Lugo despising Ventomo's answer, marched forward, and encamped at a place called Aguerre, from whence he made inroads into the country, imagining from what had been told him of the King of Taora, that if he once conquered that chief, the rest of the island must submit at once. So passing by the districts of Anago, Tacoronte, and Tegueste, without meeting with any resistance, he came to Orotava, then called by the natives Aracifapale, where he made a great booty of cattle; with which he was returning back, when Ventomo assembled his three hundred men, and gave the command of them to his brother, with orders to harass the Spaniards in their retreat in the narrow and difficult passes, that they might be detained until such time as he could draw together the rest of his forces to attack them. Accordingly, as the Spaniards were

passing a narrow defile, surrounded with high cliffs or mountains, the three hundred Guanches, who lay in ambush, gave a great shout and whistle, and then fell on them with such fury, that they put them entirely to the rout, for the Spaniards could make no use of their cavalry in that place, on which they much depended, nor avail themselves of the superiority of their numbers; so that there was no remedy but in a precipitate flight. The Guanches pursued them closely, making great slaughter of the fugitives. The King's brother having sat down upon a stone by the way-side to rest himself, being much fatigued, Ventomo came up to him with the forces he had gathered together, and seeing his brother sitting there by himself, he reprimanded him severely; but the other replied with great coolness, "I have done my part in vanquishing the enemy, now the butchers are doing theirs in killing them." In this battle the greatest part of Alonzo's army perished; and as the place where it was fought lay near Centejo, it was called la Matansa de Centejo, i. e. the Slaughter of Centejo, which name it still retains. In this action the Spaniards lost six hundred men, and Alonzo de Lugo himself narrowly escaped; in the battle he was knocked off his horse, by a blow with a stone on his mouth, which beat out some of his teeth; and as he lay on the ground, he was surrounded by some Guanches, who killed his horse, but he himself was bravely defended by Pedro Benitez, surnamed the One-eyed, who rescued him out of their hands, and gave him another horse, which he mounted, and escaped with some of his troops to the port, where the ships received them on board, and immediately dispatched

dispatched their boats to go along the coast in quest of the rest who had escaped from the battle: they found ninety together, who, by swimming, had saved themselves on a rock in the sea, whom they took off and brought to the ships. Some days after they had collected together their scattered troops, and refreshed them, they landed in the same port, but were attacked and beaten by the natives, so that they were obliged again to embark with some loss. Quite dispirited by these misfortunes, Alonzo knew not what course to take; for he could not pretend to land again, having lost in the two battles upwards of seven hundred men. At length he returned with the remains of his troops to Gran Canaria, where he and his men were hospitably received by his old friends, who gave him all the assistance in their power. From thence he sent to some merchants at Seville, who had assisted him with money in his expedition to Palma, requesting another supply, which they granted. With this money he levied troops in Gran Canaria; at the same time the Duke of Medina Sidonia sent six carvels, having on board six hundred and fifty men and forty horses, commanded by Bartolomeo Estupinan: Ignes Peraza, widow of Diego de Herrera, also sent him a reinforcement of troops from Lancerota.

## C H A P. VI.

*The Sequel of the Conquest.*

**A**LONZO DE LUGO now found himself at the head of a thousand foot and seventy horse, all completely armed. With these forces he embarked in the six carvels and other vessels: Juan Melian de Betancour, son-in law to Don Alonzo Jaimes de Sotomajor, went as Alferez, or Standard-bearer, to the expedition, carrying the standard of Gran Canaria. The fleet arrived at Santa Cruz, where the greater part of the forces landed, and marched directly to the plain of Laguna, where they had a slight skirmish with the Guanches, near the hermitage of Gracia. From thence proceeding forward to Taora, in two divisions, they came near the army of the Guanches, being the united forces of the island, with whom they had many encounters. But the natives, seeing the number and good order of the Spaniards, the precautions they took in avoiding ambuscades and difficult passes, and considering the small success they had had in their frequent skirmishes with them, and also, that notwithstanding the great blow they gave them at Centejo, they returned in so short a time, and with so formidable an army; they began to think seriously of treating with them. Accordingly assembling all the chief men of the island, they sent to Alonzo de Lugo to beg a truce, in order  
to

to have a conference with him; which he immediately granted. They accordingly came, and were received with great civility, and nobly entertained. They then demanded of him, what motives had induced the Spaniards to invade the island in that hostile manner, disturbing the repose of the inhabitants, plundering them of their cattle, and carrying the people into captivity, without having received any provocation from them; and desired also to know on what pretensions he continued to make war upon them? To all which Alonzo de Lugo replied, that he had no other design than to make them become Christians, and serve God in a right manner; which if they would consent to, he would suffer them to remain in the quiet and peaceable possession of their lands, cattle, and other effects. The Guanches, after taking this proposal into consideration, came to Alonzo de Lugo, and told him they were willing to become Christians: whereupon all the Guanches then present were immediately baptized; and for several days after, others came in from all parts of the island, until such time as all the inhabitants of the island had received baptism. This sudden revolution gave great joy to Alonzo de Lugo, who now saw the whole island reduced without bloodshed, for which he gave God thanks, and founded a hermitage on the spot where the treaty with the Guanches was concluded, and called it *Nuestra Senora de la Victoria*, i. e. Our Lady of Victory: it is situated in the road between Orotavia and the city of Laguna.

HAVING quieted the natives, and settled the government on a regular plan, he went through the island in quest of a proper place for building

a city. At length he made choice of a spot in the plain of Laguna, where he laid the foundation of a city on the 25th day of July, 1495, being St. Christopher's day, and therefore called it St. Christobal de la Laguna. When he landed at Santa Cruz, he left some people there to erect a fort, for the security of his troops, where, in case of any disaster befalling them, such as that they met with at Matanza de Centejo, they might have a place of refuge to fly to. This town of Santa Cruz is now become the largest of any in the Canary Islands.

AFTER the reduction of Tenerife, most of the officers and soldiers returned to Spain. To those who chose to remain in the island, Alonzo gave lands for their maintenance: and sent advice to Castille, to their Majesties, Ferdinando and Isabella, of what he had done, who were highly pleased with the news of the conquest of all the Canary Islands, which had cost them so much blood and treasure, but were now, with the kingdom of Granada, annexed to the crown of Castille: so that the Italians, French, and other Europeans could no longer upbraid the Spaniards with going into foreign climes in search of countries to conquer, while they could not expel the Moors from their own.

KING Ferdinando appointed Alonzo de Lugo \* Governor of the islands of Tenerife and Palma,

\* It is remarkable, that the Marquis de St. Andrés, the descendant from Alonzo de Lugo in the direct line, was, about two years ago, confined in the Inquisition at Gran Canaria, although his ancestor was the very person who brought the natives of Tenerife to embrace the Romish faith.

with



with the title of Lieutenant-governor of the Canary Islands; and invested him with power to distribute lands amongst those who had assisted in the conquest, and others who might settle on the island: his Majesty likewise granted them, for their encouragement, many privileges and exemptions. The first Regidors of Tenerife were Christoval de Balde Espina, Pedro Mexia, Guillen Castellano, Lopez Fernandez, Pedro Benitez, and Geronimo de Valdez. From those six are descended the major part of the gentry of the island of Tenerife.

ALONZO DE LUGO appointed Hernando de Truxillo his Lieutenant or Deputy-governor; and Francisco de Gorvaran, Alcalde Major: the Jurados were Francisco de Alvornas, and Juan de Vadajos; and the place of Clerk of the Cavildo was given to Alonzo de la Fuente.

## C H A P. VII.

*Cruelties of Donna Beatriz Bobadilla. She marries Alonzo de Lugo. Her Death. Alonzo de Lugo divested of the Government of Hierro and Gomera, and banished those Islands.*

**I**T has already been observed in the course of this history, that Donna Beatriz Bobadilla, after the escape of her prisoner, the poet Hernando de Vera, returned back with shame to her island of Gomera. It seems, before she went on that unsuccessful expedition, she had left her son in charge of Alonzo de Lugo, and had entered into a contract of marriage with him, which was to be consummated on her return from Castille. Accordingly, after the conquest of Tenerife, he came to Gomera, where they were married. From thence they went to reside in Tenerife: but before that time, and while Alonzo de Lugo was in Gomera, one of the principal inhabitants there, named Nunes de Castaneda, being too open in his censures of Donna Beatriz Bobadilla's conduct, had dropt some expressions tending to impeach her continency during her state of widowhood. When this came to her ears, she sent for him privately one night, and bringing him to confess what he had said, directly caused him to be hanged on a beam in her own house; and next morning ordered the dead body to be cut down, and afterwards

wards hanged on a palm-tree in the square before his own gate. Upon which his wife went immediately to Spain, to lay her complaints before their Majesties of this cruel action. After Alonzo de Lugo and his wife went to dwell at Tenerife, Donna Beatriz received letters from some of her vassals in Gomera, accusing Hernand Munos, whom she had left to govern the island of a design of rebelling against her, and delivering the island to Sancho Herrera, her first husband's brother, and Lord of Lancerota and Fuentaventura, with whom she had some disputes concerning the inheritance of the islands of Gomera and Hierro. On the receipt of these letters she embarked privately, with thirty men, and landed in Gomera; with these she entered the tower, and sent for Hernand Munos. When he came, she commanded her people to seize his sword, and charged him with treason; which accusation confounded him greatly: but being conscious of his innocence, and under no obligations to her, he strenuously denied the charge, asserting that he was no traitor. Enraged by her suspicions and the firmness of his answer, she ordered her men to hang him in the square of the tower, without making any farther enquiry into the matter; and then returned to Tenerife, leaving orders for his interment near the grave of her first husband. The widow of the deceased Munos went immediately to Spain, to make complaint against Donna Beatriz Bobadilla, for the murder of her husband and the many abuses and acts of injustice she had committed in the island: in consequence of which she was ordered to repair to court, to answer to the complaints and charges brought against her. She, confiding

in her interest there, and desiring to see her native country, willingly obeyed the summons, although her husband, Alonzo de Lugo, used all his endeavours to dissuade her from going to Spain.

WHEN she arrived there, she was received with much shew of esteem and friendship by the Queen Isabella, who was then at Medina del Campo: however, soon after Donna Beatriz was one morning found dead in her bed; but to what cause the suddenness of her death was owing, no one pretended to know. The Queen caused her to be interred with great pomp. She left a son with Alonzo de Lugo, named Guillen Peraza, whom she had by her first husband, Hernand Peraza: he was heir to the islands Hierro and Gomera, and stiled Conde de la Gomera, being the first person who had the title of Count in the Canary Islands. When this youth attained the age of fourteen years, he applied to his father-in-law to put him in possession of the government of his two islands; but was put off from time to time with frivolous excuses and pretences that he was too young to govern them. Being at length tired with repeated applications to no purpose, he became very uneasy, made complaint privately to some of his intimates, one of whom was Alonzo del Campo, a man of great resolution, who, corresponding with some others, secretly prepared a bark, and then went with Guillen Peraza to Alonzo de Lugo, and in a formal manner demanded the surrender of the government of the two islands into the hands of Guillen Peraza, to whom of right it belonged. Alonzo de Lugo answered, that he would, in a proper time, quit the administration.

of

of them in his favour, but could not think of doing it till such time as Guillen Peraza might be better qualified, by age and experience, to manage such important business as the government of his estates. This answer being no way satisfactory to Guillen or the conspirators, after considerable altercation, Alonzo del Campo rose up and told him, that they had prepared a bark to carry him out of the island, into which he must immediately go without resistance, otherwise it should cost him his life. The Governor knowing he had no force at hand to oppose the conspirators, who were numerous and resolute, and that the Spaniards and Gomerans bore him an inveterate hatred, on account of his countenancing his wife Donna Beatriz Bobadilla in the cruelty and injustice she exercised in Gomera; on these considerations he acquiesced, and embarked without making any resistance. As soon as he was on board, the bark sailed for Tenerife: Thus Alonzo de Lugo lost the government of the islands of Hierro and Gomera, which were afterwards ruled by Guillen Peraza, their lawful master, to the general satisfaction of all the inhabitants.

A N

## E N Q U I R Y

C O N C E R N I N G T H E

O R I G I N of the N A T I V E S

O F T H E

C A N A R Y I S L A N D S.

**P** L I N Y says, "There are no inhabitants in the Fortunate Islands." And in another place he says, "In Canaria are vestiges of buildings, which testify that it was formerly inhabited."

PLUTARCH'S Fortunate Islands were also peopled, according to his account of them; for he says in one place, "The soil is so abundantly fruitful, that it produces spontaneously plants and fruits, for use and delicacy, sufficient to answer the wants and delight the palates of the inhabitants." Describing the temperature of the climate, he says, "It is firmly believed even by the barbarous natives themselves, that this is the seat of the Blessed."

IF these islands were formerly inhabited, what became of the natives afterwards? for Madeira and Porto Santo, when discovered by the Portuguese,



guezze, were utterly destitute of inhabitants. It must have been owing to some uncommon event, that all these people abandoned their native country, without so much as leaving a single family behind. But if they perished in the islands, it is still more extraordinary; for we never heard of the whole inhabitants of any country being destroyed without exception, by war, famine, pestilence, or any other calamity. If I may be allowed to guess at the cause of this depopulation, we must observe that almost two thirds of each of the Canary Islands are now covered with calcined rocks, pumice-stones, and black dust or ashes, which have formerly been thrown out from volcanos, the remains of which are still to be seen in every one of those islands.

I do not think it improbable, that many of the natives might have been destroyed by those violent eruptions; and that the remainder being terrified, abandoned their country, and went in quest of new habitations: but where they went, is a question not easily solved; though some writers assert, that they passed over to America: but this is mere conjecture.

FROM two passages in the Nubian Geographer, it would seem that there were inhabitants in the Canary Islands, Madeira, or Porto Santo, some time after the conquest of Spain by the Moors, and before the Spaniards expelled the Moors from Lisbon in 1147. Of this the reader may judge for himself, as I shall here transcribe those passages.

PART I. Of the Third Climate. “ In this  
“ sea is also the island of two brothers, magi-  
“ cians; the one of which is called Sciarraham,  
“ and the other Sciamam.

“ THIS

“ THIS port is opposite to Asafi \*, and is at  
 “ so small a distance from it, that, when the  
 “ air on the sea is clear and free from clouds,  
 “ you can discern smoke on the continent.  
 “ There is also in this sea an island of sheep,  
 “ which is large and covered with a dark cloud †;  
 “ in which island are innumerable sheep, but  
 “ small, and their flesh extremely bitter to the  
 “ taste, and unfit for food; and this likewise  
 “ appears from the relation of the Almaghrur-  
 “ rin (Wanderers).”

PART I. Of the Fourth Climate. “ Op-  
 “ posite to Lisbon (which is situated on the  
 “ coast of the Dark Sea), on the South bank of  
 “ the river is the castle of Almaaden (of trea-  
 “ sure), so called from gold which is thrown  
 “ out after a storm at sea. From Lisbon went  
 “ out Almaghrurin (the Wanderers), who at-  
 “ tempted the Dark Sea, to make discoveries;  
 “ and from them a path in the town, not far  
 “ from the lake, takes its name, which it will  
 “ retain to latest ages.

\* That this is Azaffi in Barbary is beyond all doubt, as may be seen by what he says thereof in the description of the kingdom of Morocco: although Porto Santo is not so near the continent as he represents it; yet it is exactly, as he says, fronting Asafi, or opposite to it.

† This answers exactly to the gloom or cloud that surrounded Madeira, when discovered by the Portuguese, and which made them afraid to venture near it. The islands Tenerife, Palma, and Madeira appear at a distance (when the trade-wind blows) like thick dark clouds. Madeira was full of woods when discovered, which no doubt attracted the vapours, and made it appear more gloomy.

“ AND

“ AND this is their history. Eight men, who  
 “ were cousins, having built a merchant ship,  
 “ and provided it with water and necessary pro-  
 “ visions for several months, began their voy-  
 “ age as soon as the east wind began to blow:  
 “ and when they had sailed almost eleven days,  
 “ with a fair wind, they came at last to a cer-  
 “ tain sea, whose thick waters had a disagree-  
 “ able smell, where there were many rocks and  
 “ a dusky light: wherefore, being afraid of  
 “ certain shipwreck, they altered their course,  
 “ and sailing twelve days to the south, they  
 “ landed upon an island of sheep, or cattle,  
 “ where innumerable flocks strayed without a  
 “ shepherd or guide. Here they found a foun-  
 “ tain of running water, which was overshadow-  
 “ ed by a wild fig-tree. And having caught some  
 “ sheep, or cattle, they killed them; but per-  
 “ ceiving their flesh so bitter that it could not  
 “ be eaten, they only took their skins. After  
 “ this, sailing also twelve days at the south,  
 “ they descried at a distance a certain island,  
 “ and seeing habitations and cultivated lands,  
 “ they sailed near to it, to make farther disco-  
 “ veries. But not long after, they were sur-  
 “ rounded with boats, taken prisoners, and con-  
 “ ducted, together with their ship, to a certain  
 “ town situated on the sea-coast; where, when  
 “ they arrived, they saw reddish men, with thin  
 “ and long hair, and tall in stature; the women  
 “ were also surprizingly beautiful. They were  
 “ kept there for three days, in a certain house;  
 “ but on the fourth day a man came to them,  
 “ and asked them, in Arabic, concerning their con-  
 “ dition, for what they came, and to whom they  
 “ belonged? When they had told him all their  
 “ story,

“ story, he promised happy things to them, and  
“ at the same time told them he was the King’s  
“ interpreter. Wherefore, the next day, being  
“ brought to the King, and interrogated by him  
“ about the same things which the interpreter  
“ had asked, they told the King the same story  
“ which they had told the interpreter the day  
“ before; that they had ventured to sea to dis-  
“ cover whatever was remarkable or wonderful  
“ in it, and to penetrate to its utmost bounds.  
“ The King hearing these things, laughed, and  
“ said to the interpreter, Tell these men, that  
“ my father commanded some of his subjects to  
“ sail this sea; and they sailed by its breadth a  
“ whole month, so that the light failed them  
“ altogether, and so their voyage was vain and  
“ useless. Moreover, the King commanded the  
“ interpreter to promise good things in his name  
“ to these people, and to bid them put their  
“ confidence in him. They were then con-  
“ ducted back to the place of their confine-  
“ ment, and detained there till the west wind  
“ began to blow. Then being put into a boat,  
“ with their eyes bound, they were sent to sea;  
“ where, according to their relation, they re-  
“ mained three days and nights: at length they  
“ arrived at the continent, where they were put  
“ on shore, with their hands tied behind their  
“ backs, and thus left to shift for themselves.  
“ In this condition they lay till day-break, dur-  
“ ing which time they suffered the greatest un-  
“ easiness from being bound so tight. But at  
“ length hearing a noise of human voices, they  
“ altogether called aloud for help; when some  
“ people approaching, and seeing them in this  
“ miserable condition, enquired of them the  
“ cause;

“ cause; these people (who were barbarians)  
 “ asked them if they knew how far they were  
 “ from their own country? To which they re-  
 “ plied, they could not tell. Upon this they  
 “ were told that it was two months travel. The  
 “ commander of these unfortunate men hear-  
 “ ing this, burst out into this exclamation, Va  
 “ Asfi! i. e. Alas! what we suffer! and the  
 “ place has ever since been called Asfi. It is a  
 “ harbour in the westernmost part of the coast,  
 “ of which we have already made mention.”

As the Nubian Geographer had not the above  
 mentioned account from the adventurers them-  
 selves, we may reasonably conclude that we have  
 not the relation of the voyage exactly as it was  
 performed: but if there is any truth in it at all,  
 the island where the voyagers were blind-folded,  
 and from thence sent to Azaffi, can be no other  
 than one of the Canary Islands, Madeira, or  
 Porto Santo, all which lie within three days sail  
 of Azaffi.

Of all those islands, Fuertaventura bids fairest  
 for the island of the two brothers, magicians,  
 because in clear weather it may be perceived from  
 the continent of that part of Africa situated to  
 the south-west of Azaffi.

Now as Azaffi was at that time the remotest  
 sea-port town to the south-west, it is probable  
 that the natives of the continent opposite to Fu-  
 ertaventura, coming to Azaffi to trade, might  
 inform the inhabitants of that town, that from  
 their coast they always, in clear weather, ob-  
 served an island. This will account for our au-  
 thor's saying, “ This port looks towards Azaffi,  
 “ and is at so small a distance from it, that,  
 “ when the air on the sea is clear and free from  
 “ clouds,

“ clouds, you can discern smoke on the conti-  
 “ nent.

I shall now proceed to give some account of the original of those people described in the foregoing History of the Discovery and Conquest of the Canary Islands. The author of that History has written no less than three folio pages to confute an opinion, held by some, that the natives of the Canaries were the descendants of the ten tribes of Israel that were carried into captivity by the Assyrians.

HIS own opinion is, that they came from Mauritania; and this he founds on the resemblance of names of places in Africa and in the islands; for says he, “ Telde, which is the name  
 “ of the oldest habitation in Canaria; Orotava,  
 “ and Tegeste, are all names which we find  
 “ given to places in Mauritania and in Mount  
 “ Atlas. It is to be supposed that Canaria,  
 “ Fuertaventura, and Lancerota were peopled  
 “ by the Alarbes, who are the nation most  
 “ esteemed in Barbary; for the natives of those  
 “ islands named milk Aho, and barley Temasen,  
 “ which are the names that are given to those  
 “ things in the language of the Alarbes of Bar-  
 “ bary.” He adds, that

“ AMONG the books of a library that was in  
 “ the cathedral of St. Anna, in Canaria, there  
 “ was one, so much disfigured and torn that it  
 “ wanted both the beginning and the end; it  
 “ treated of the Romans, and gave an account,  
 “ that when Africa was a Roman province, the  
 “ natives of Mauritania rebelled, and killed  
 “ their Presidents and Governors; upon which  
 “ the senate, resolving to punish and make a se-  
 “ vere example of the rebels, sent a powerful  
 “ army



“ army into Mauritania, which vanquished and  
 “ reduced them again to obedience: soon after,  
 “ the ringleaders of the rebellion were put to  
 “ death, and the tongues of the common sort,  
 “ and of their wives and children, were cut out,  
 “ and then they were all put on board vessels,  
 “ with some grain and cattle, and transported to  
 “ the Canary Islands\*.”

WHETHER the Canarians were exiles from Africa, or not, I shall not pretend to determine; but am persuaded they came originally from thence. This may easily be proved from the similitude of customs and language in South Barbary, to those of the natives of all the Canary Islands, excepting Tenerife†.

FOR instance, the Libyans‡, before they gave their daughters in marriage, kept them apart some time, and fed them with milk till they became very fat. When any of them were wounded, they poured hot butter into the wound. And their principal dish, called Couscouffou, was much the same with the Goffio of the Canarians.

\* One Thomas Nicols, who lived seven years in the Canary Islands, and wrote a history of them, says, that the best account he could get of the origin of the natives, was that they were exiles from Africa, banished thence by the Romans, who cut out their tongues for blaspheming their Gods.

† The language in Tenerife, at the time of the conquest, had no affinity to those spoken in the rest of the islands: by the annexed specimen it seems to have some resemblance of the Peruvian or some other of the American tongues.

‡ See the Description of Africa.

BUT

BUT the greatest proof lies in the similitude between the Canarian and Libyan languages, as may be observed in the following collection of words gathered out of the History of the Discovery and Conquest. My author is mistaken when he says, the languages of the islands resembled the language spoken by the Alarbes or Arabs of Barbary; for the two words he mentions are not Arabic, but Shillha, the language now spoken in the mountains in the kingdoms of Morocco, Suz, and other parts of South Barbary. Although the number of the words in the specimen of the languages of the islands, exclusive of that of Tenerife, amount to more than eighty, yet there are not above twenty of them which I can rightly deduce from the Shillha: which may cause an objection to what I assert concerning the original of the Canarians; but it must be considered, that some of the dialects of the Libyan tongue are as much different from one another, as the Canarian is from the Shillha; yet they are all branches of one original language, as I shall shew hereafter, in the description of Africa.

IT is evident that the Libyans did not come to the Canary Islands till after Pliny had wrote his Natural History; for he tells us that those islands were then uninhabited; and it is as clear it must have been before the conquest of Barbary by the Arabs, otherwise we should have found some of the ceremonies of the Mahomedan religion\* among the Canarians.

IT is even not improbable that the Libyans who first settled in the islands, fled thither to

\* All the Libyans profess Mahomedanism.

avoid falling into the hands of the victorious Arabs.

THE natives of the Canary Islands, at the time of the conquest, knew not the use of boats, consequently the inhabitants of one island could not have any intercourse with those of another; yet, says my author, the languages of all of them, except that of Tenerife, though very different, had some affinity to each other.

A COL-

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*A COLLECTION of all the WORDS extant in the Languages of the ancient Inhabitants of the Canary Islands, gathered from the History of the Discovery and Conquest, together with the Words of the same meaning in the Shillba or Libyan Tongue that resemble them.*

# THE HISTORY OF

*Lancerota and Fuertaventura  
 Dialect.*

*Shillba, a Dialect of the  
 Libyan Tongue.*

Aho  
 Temafen  
 Tezzefes

Milk

Barley

Sticks, which the natives used as weapons.

Mahay  
 Altihay

Efeguen

Tamarco

Guapil

Maho

Goffio

Valiant or Honourable Men.

Houses of Devotion.

A Garment.

A Cap.

A Shoe.

Barley-meal roasted.

Agcho.

Tomzeen.

Tezezreat, a tree.

Fquir, a Priest. See the words of the Canari-ans.

Taffiaque

*Lancerota and Fuertaventura  
Dialect.*

VOL. I.

Taffiaque  
Guanil  
HarhuyStones sharpened, used instead of knives.  
Wild Goats.  
Skins or Leather.*Gomera Dialect.*

Gomera

The name of the Island.

L

Taginaste  
TahuyanA certain tree.  
Petticoats of goats skins.*Hierronian Dialect.*

Esero

The name of the Island, which signified  
Strong. See the words of the Palmese.Gumeri, a Tribe of A-  
fricans.  
Taginast, a Palm-tree.  
Tahuyat, a Blanket or  
Cloth.*Sbillba.*

Garfe

*Hierronian Dialect.*

Garfe

Aguamanes

Ahemon

Achemen

Aculan

Aran

Verdones

Tomasques }

Guatatiboa

Fubaque

Eraoranzan

Moneyba

Aranjairo

The famous Tree which yielded Water.

Roots of Fern, roasted, beaten, and soaked in butter.

Water.

Milk.

Butter.

Roots of Fern.

Long Poles.

A gathering together of the People to a Feast.

A fat Sheep.

Their Male Deity.

Their Female Deity.

A Mediator.

*Sbillba.*Amon. In the Azanaga  
dialect, Emma.*Canarian*



*Canarian Dialect.*

*Shillba.*

Acoran	God.	Mkoorn.	In the Showi-
Tibicenas	Apparitions in form of a Shock-Dog.	yah dialect,	Amoukran,
Guanarteme	A King.	Great, or Master, or Lord,	
Faycag.	A Priest or Lawyer, next in dignity to the King.	Fqair.	
Almogaren	Houses of Devotion, or Temples.	Talmogaren.	
Magados	Poles or Sticks, used as Weapons.		
Amodagas	Ditto, sharp-pointed and hardened by fire.		
Sabor	The Privy Council.		
Gayres	The Members of the Privy Council	Mgar, a Ruler, or Man of Note.	
Gama	Enough.		
Magadas.	A kind of Nuns, or religious Women.		
Tamoganteen	Houses.	Tigameen.	
Aridaman	Goats.		Taharan

*Canarian Dialect.**Sbillba,*

Taharan	Sheep.	Tarkarmust, also Eckor-
Taguacen	Hogs.	ran.
Tamazanona	Flesh fried in Butter.	Agbo, or Agcho.
Asamotan *	Barley.	Carian.
Archormase	Green Figs.	
Tehaunenen	Dried Figs.	
Aho	Milk.	
Carianas	Seroons or Baskets, made of Rushes or Palms.	
Adargoma	Shoulders of a Rock.	
Ataycate	Great or Stout Heart.	
Arabisenen	A Savage.	Tarkist, the Heart.

\* I am apt to imagine my author has transposed these words through negligence; and that the first signifies Bailey, as it did in Lancerota and Fuertaventura.

Doramas

*Sbillba.*

Nostrils.

The Name by which they invoked  
God.

Ater, High or Lofty. A-  
tirtisima may mean the  
Lofty One, or Most

High. The ancients inform us that Atlas was called by the natives  
Ater, Dyr, and Adyrrim \*.

*Sbillba.*

The name of the Island.

Hot Water, or a Well of Medicinal  
Water.

Beni-Howare. A tribe  
of Africans on Atlas.

Good Water.

Calcined Stones, such as are thrown  
out by volcanos.

\* Now, the Libyans call a Mountain, Athrair and Adrair.

Tigo,

*Canarian Dialect.*

Doramas  
Atirtisima

*Palmeſe Dialect.*

Benehoare  
Tagragigo

Tebercorade  
Tocande

Tigo, or Tigot  
Tigotan.  
Mayantigo

Aganeyeye

Asuquahe  
Thener  
Tedote  
Aguyan  
Adeyhamen

Heaven.

The Heavens.

A Man's name, meaning Heavenly,  
Resembling Heaven, or that he was  
Amiable as Part of Heaven.

A man's name, who had lost his arm;  
the word signifying, an Arm cut  
off.

Black or Duskey.

A Mountain.

A Hill.

A Dog.

Under the Water: so they termed a  
district overlooked by eminences in  
which were the water-springs.

Tigot.  
Tigotan.

Athrair, in the Showiyah  
dialect.

Douwaman.

*Sbillba.**Palmese Dialect.*

Acer.	A Strong Hold, or inaccessible Place. In the Hierronian dialect it had the same signification.	Rben, Gods.
Teguibite	Sheep or Goats Flesh.	
Iffe	White.	
Atiniviva.	Hogs.	
Adago.	Goats Milk.	
Ruesco	Roots of Malvas.	
Abora	God.	
Guirres	Ravens or Crows:	
Irvine	Apparitions. Perhaps from	
Vacaguare	I want to die.	
Mocas	Goads, sharp-pointed and hardened by fire.	

*Palmese Dialect.*

Y iguida y }  
 iguan Idafe }  
 Guegerte y }  
 guantaro }

*Sbillba.*

Y want y dir Idafe.  
 Ifkast, Oreyder.

It will fall ! Idafe will fall !  
 Give to it, and it will not fall.



THE above specimen of the several languages of the Canarian Islands is written according to the Spanish orthography; and it must be observed that Gua, Gue, must in English be pronounced Wa, We; Ch, as in the word Cherry, &c. the Spanish J is sounded gutturally. Our Spanish author has given the terminations of his language to the above Canarian words; for a Spaniard cannot pronounce a word without terminating it with a vowel, except those words which end in d, n, r, s, z, l, x, y. The Canarian plurals, as well as the Libyan, end in n, but our author has changed them; for instance, for Carian, Baskets, he has given us Carianas, because the Spanish plurals never terminate in n.

As our author had those Canarian words from the descendants of the natives, who in his time spoke nothing but Spanish, and had no knowledge of the language of their ancestors but by tradition; therefore we may suppose that those words are greatly altered: yet if we cut off the Spanish terminations, and change Gua and Gue into Wa, We, we shall find the affinity of the Canarian tongue to the Libyan, as near as we could well expect, even supposing the Libyans and Canarians to have been originally the same people. For instance; according to the English pronunciation, Y iguida y iguan (i. e. it will fall), must be pronounced thus, Y iwid y iwan: and supposing that the words are transposed from their original or real disposition, and that they were placed thus, Y iwan y iwid, we should find in them a great likeness to the Libyan words of the same meaning, viz. Y want y dir. However, of this the reader will judge for himself.

I have

I have here given the Canarian vocabulary exactly as it is in the Spanish manuscript.

*Tenerifean Dialect.*

Achineche	The name of the island.
Vincheni	The Natives.
Guihon	Ships.
Arguihon *	Behold Ships, or Ships appear.
Quebechi	The Royal Dignity.
Ahico †	A Cloak or Garment.
Anepa	A Scepter or Spear.
Achguarergenán	} Sustainer of Heaven and Earth.
Achoran	
Achaman	} The Great, Sublime, and Sustainer of all.
Achuhuiaban	
Achucana	} God, or He who holds the World.
Aguayarerar	
Guarirari	} He who holds the Heaven.
Atguaychafunatuman	
Achicuca	A Son.
Zucafa	A Daughter.
Tavonas	Knives made of sharp stones.
Menséy †	A King.
Achemenséy	Nobles or Gentlemen.
Cilhifiquico	Esquires or Yeomen.
Achicarnay	Peasants or Servants.
Quebehiera	Your Highness; for so they styled the King.
Ahorer	Barley-meal, roasted.
Taro	Barley.
Cancha	Little Dogs.
Ara	A Goat.
Ana	A Sheep.

Venesmer

Venesmer	The Month of August.
Hacichei	Peas, Beans, or Tares.
Ahof	Milk.
Oche	Butter.
Yoja	Mocanes, or Elder-berries.
Chacerquen	Honey, or Melasses made of mocanes.
Triguen §	Wheat.
Coran	A Man.
Chamato	A Woman.
Atuman	Heaven.
Tagaror	The Place of Judgment or Justice.

THE first word marked \* in the Tenerifean dialect resembles the name of a port on the coast of Africa, called Arguin, formerly much frequented by shipping. The second †, Tahayck, which in Shillha signifies a Garment. The third ‡, Mensa, which in the language of the Bambara, or Mandingo Blacks, signifies a King. The fourth §, Trigo, which in Spanish signifies Wheat.

END OF THE FIRST VOLUME.

The Place of Judgment  
or Justice.











